THE

Baptist Magazine.

APRIL, 1821.

MEMOIRS OF THE REV. DR. JOHN GALE.

Dr. John Gale was born in London, May 26, 1680. His father spared neither pains nor expense in his education; but, after he had made great progress in learning in his own country, sent him over to Leyden to finish what he had so happily begun. He was so industrious, and so successful, that in the small space of two years he conquered all the difficulties of his favourite study, and received, with universal applause, when little more than nineteen years old, the academical degrees of Master of Arts, and Doctor in Philosophy. Upon this occasion his Professor wrote to his father as follows.

"It has happened to no one that I know of, to gain such a knowledge of things which are to be traced out by natural reason, within the space of fifteen months and no more, which is all the time your son has applied himself to the study of Philosophy, and that before the expiration of the nineteenth year of his age, as to be judged worthy to be adorned with the highest honours in a solemn ceremony. God grant he may go on in the same pace he has begun, and continue the same assiduity and diligence to the end, that so he may become a most fit instrument to advance the glory of the name of the Lord, the furthering of his own salvation, and the public good of his neighbours."

(Signed) *Wolferdus Senguerdius.*

Upon this occasion, when he published his Thesis, De ente ejusque conceptu, dedicated to his father and his two uncles, Sir John and Sir Joseph Wolf,—the celebrated Adrian Reland subjoined a testimony of his worth, in a Latin panegyric which ends thus, alluding to the Cartesians whom he had always opposed.

Vince tuos hostes, & murus aheneus esto,
Ut referat laudes Anglica terra tuas.
Summè ens perfectum cœptis magis annuat istis,
Ut sæcli nostri lucida stella fores.

At the same time, July 3, 1699, a most eloquent Latin oration was pronounced by the learned Volder, Professor of Philosophy and Mathematics, and published after his death by the celebrated Professor Boerhaave, wherein he says;—"If that be new which has not been done for many years, which no one of the

Professors hath seen in his time, then it is new to declare a Doctor of Philosophy from this place, though, if you consider the ceremonies with which this solemnity is performed, it appears ancient. But I wish the noble and very laudable design of this candidate in prosecuting his studies were a thing customary, who, after he had applied his mind to them, thought it his business, not according to the new, but very bad method, to rest satisfied with a slight and superficial knowledge of the liberal arts, but to look into their inmost recesses, and to acquaint himself with what lay most concealed in those of them which he conversed with. Wherefore, in the first place, with great labour he gained the knowledge of the tongues, that he might afterwards with more ease and advantage apply himself to the sciences themselves. For this purpose, he not only carefully studied the Latin tongue, but what in this age is very rare and unusual, the Greek and Hebrew. I say nothing of the Latin, in which he has often spoke publicly at London, that famous city; for you have heard with what elegance, propriety, and force of persuasion, he commended the study of wisdom. But I can by no means omit to observe, that he so applied himself to the Greek language, as not only to understand it, but to be able to declaim in it publicly. To these he added likewise the Hebrew, thinking the knowledge of the Greek insufficient without this, and that he must depend upon the credit of others for the interpretation of the sacred writings. Furnished with these helps, he entered upon the study of Philosophy, being induced to it partly by the pleasure which arises from inquiries into things obscure, and partly by the advantage which those studies afford both in life and the other sciences, and partly likewise, as thinking it the best method to cultivate his mind, and dispose it more readily and clearly to distinguish truth from falsehood in every subject. And before he had pursued these studies full two years, see, I beseech you, what penetration of mind, joined with incredible diligence, is capable of performing. He was willing to give some public proof of his proficiency in them. Nor has he failed in the attempt; for both in his private and public examinations, he discovered so acute a genius, and such knowledge of things natural, divine, and moral, that, agreeably to his great merit, the highest honours in Philosophy have been decreed to be conferred on him in a solemn manner, and according to ancient custom."

"Upon his return to his native country, (says Dr. Campbell,) he perfected his skill in the Oriental languages, assiduously studied the sacred Scriptures in their originals, with the most celebrated commentaries, and the most eminent amongst the fathers, by which he acquired a thorough acquaintance with, and a due regard for them, without imbibing an implicit faith in, or a dangerous reliance on, the authority of antiquity. All this time, his worth was in a great measure hid; and there were but very few that knew his real merit. It was not, however, many years before an occasion offered which called his very high qualifications into a much more conspicuous point of view. The Rev. Mr. Wall, Vicar of Shoreham in Kent, wrote a celebrated treatise, which he in

titled, The History of Infant Baptism; and for this he not only received, long after, the honour of a Doctor's degree from the University of Oxford, but also the thanks of the convocation then assembled. A friend of Dr. Gale's, a member of the Church of England, and very zealous for the doctrines of the church, considering the reputation of this book, wrote the Doctor a warm letter thereupon, as if it had been absolutely impossible to read the arguments contained therein, without being convinced. It fell out, however, otherwise with Dr. Gale; he was not only proof against both book and letter, but resolved to answer them, purely to satisfy his correspondent, that reason might appear in defence of that cause which he thought so utterly overthrown by this performance. These letters, though written in 1705 and 1706, were not published until 1711, and then, at the very earnest desire of some persons of distinguished abilities, who thought it an injury to the public that they should remain longer in obscurity. Thus, by their own merit, they came abroad into the world, and made their author generally known and respected, in a very short space, even by those who did not embrace his sentiments. Indeed, there was so much good sense, learning, and moderation, in his discourses; that it was impossible they could meet with any other than a favourable reception." Biographia Britannica, Vol. III. P. 2079.

The same excellent biographer, who is one of the most able writers this country has produced, and whose opinion concerning Dr. Gale's performance is intitled to the greater regard on account of his being a zealous member of the established church, which however, did not prevent him from rendering justice to the merits of eminent men of other denominations, has given us the following compendium of this work.

"The best way of making the value of this work known within the narrow compass of a note, will be, by entering into a succinct analysis of his learned performance, in which he has shown himself equally conversant with books and men, and with polite literature, as well as ecclesiastical writers. In the *first* letter he observes, that Mr. Wall's history is not so formidable as is pretended, though the best defence of Infant Baptism which he had seen, and that for those reasons on which Mr. Wall himself recommends it in his preface. He then tells us, that Mr. Wall is not much to be depended on, and that his real aim and design was only to establish the baptism of infants, and that he takes all occasions to blacken the Anti-Pædobaptists, disguising his designs with pretences to moderation. That Mr. Wall endeavours to possess his readers with an opinion of his penetration, by several needless digressions, and to gain reputation by quarrelling with several of the greatest men for learning, &c. as particularly Archbishop Tillotson, Bishop Burnet, Rigaltius, Gregory Nazianzen, both father and son; St. Chrysostom, Monsieur le Clerc, and Grotius. That he has not acted the part of a faithful historian towards the Anti-Pædobaptists, but several times, on no ground at all, takes for granted some things, merely because they favour his design, and changes the Anti-Pædobaptists with whatever he had heard any one among them to have believed or said.

In the *second* letter, Dr. Gale endeavours to justify his brethren from the charge of schism; and observes, that in order to an union it would be requisite, and 'I think (says he) none can except against it, that some fit persons were chosen on both sides, to examine the Scriptures impartially, and the fathers of the three first centuries, who followed their great Master through sufferings, and whose writings are undoubtedly by far the best commentary on the sacred books; and, with these helps, to collect from the Word of God the true doctrine and discipline of the primitive Catholic Church. And to what should be thus sincerely deduced, every one should resolve to conform without reserve. And, I doubt not, if an union were endeavoured on this expedient, it would be accomplished much more easily than is imagined." In the *third* letter our author remarks, that the dispute between the English Pædobaptists and Anti-Pædobaptists, may be cast under two heads, one relating to the mode of baptism, whether it is to be administered only by dipping, and the other, who are the true subjects of it, whether adult persons alone, or infants also. He tells us, that so far as the Scriptures are clear, the practice of the Anti-Pædobaptists is allowed to be agreeable therewith; and that therefore if they err, they are, however, on the safer side. He observes, that the Greek word for *baptize*, always signifies to *dip* only into any manner of thing, but is more commonly used for dipping into liquids, which observation he confirms from several passages of ancient writers. In the *fourth* letter he remarks, that the critics constantly affirm the proper and genuine sense of Βαπτίζω to the *immergo:* that Mr. Wall is conscious, notwithstanding his pretence, that the opinions of learned men are against him; and that whereas that writer appeals to the Scriptures for the sense of the word, it is evidently never used there in his sense, but the contrary. In the *fifth* letter he observes, that though it is very unreasonable to appeal to the Scriptures only for the sense of a word, yet it is clear from them the Greek word must always signify to *dip;* that if the word were otherwise ever so ambiguous, yet, as it relates to baptism, it is sufficiently determined only and necessarily to mean to *dip* by the doctrine and practice of St. John amongst the apostles, and of the succeeding church for many centuries, which urged a trine immersion. He affirms likewise, that the ancient church of the three first centuries did not practise affusion; that all who baptized in the times of the apostles, were baptized by immersion; that clinical affusions do not appear to have been introduced till about two hundred and fifty years after Christ, at which time their validity was much doubted; and that all allow immersion to have been insisted on anciently, as the only regular way in all common cases. In the *sixth* letter, he proceeds to the other chief article in dispute, between the Anti-Pædobaptists and their antagonists, relating to the persons who are the true subjects of baptism, whether adult persons alone, or infants also. He observes, that Mr. Wall's attempt, though the best in its kind, falls very short of answering the design of it; and that this writer allows it cannot be made to appear from scripture, that infants are to be baptized, and therefore recurs to

these as the only expedients. 1. To the practice of the Jewish Church. 2. To the practice of the ancient Christians. Dr. Gale remarks upon this, that from Mr. Wall's concession that it cannot be proved from Scripture, it unavoidably follows, that it is no institution of Christ, and that to suppose it may be included in some of the more general expressions, is only to beg the point in dispute; and that unless Mr. Wall can show that Infant Baptism is so much as mentioned in Scripture, the Anti-Pædobaptists will not believe it instituted there. He observes, likewise, that the Baptism of Infants is unlawful, if Christ has not instituted it; that true Protestants should adhere to the Scripture, as the only infallible guide in all religious controversies; and that the silence of the Scripture is a good argument against Infant Baptism. In the *seventh* letter he shows, from Matt. xxviii. 19, that the Scripture does not leave Infant Baptism so undetermined as some would pretend, and that the commission necessarily obliges to teach all who it intends should be baptized; and that therefore infants cannot be included in that commission: and he asserts that the verb μαθητεύειν is constantly used to signify nothing less than to *teach*. In the *eighth* letter he remarks, that the substantive μαθητης is only said of such as are at least capable of being *taught*, and that the most judicious have always agreed, that the word in the commission particularly signifies to teach and instruct; and that this appears evidently to be the true sense of the place, from the authority of the Scriptures themselves, from the practice of the apostles, and from parallel places. The sum of the Doctor's reasoning on this head is this, that the commission obliges to *teach* all that are to be *baptized*, and therefore that the Scriptures are not so silent concerning the baptizing of infants as the Pædobaptists would persuade us; so that if Mr. Wall should prove that the Jews and Christians did baptize their children, the Anti-Pædobaptists have still reason enough not to admit the practice. In the *ninth* letter he observes, that Mr. Wall's assertions, *that the* Jews *did initiate their* Proselytes, *and their* infants *by* Baptism, *and that the* apostles *and* Primitive Church *baptized the* Infants *of believing parents*, are *mistakes*, and that the arguments brought to prove these two points are no better. Dr. Gale examines first Mr. Wall's pretences from the Jews in this and the following letters, in which he endeavours to show, from many considerations, that the arguments of the Pædobaptists do not make it appear to have been the custom of the Jews, in our Saviour's time, to baptize Proselytes and their children, and urges several arguments to evince the contrary. He remarks likewise, that even supposing the fact could be demonstrated, it is no rule in the administration of a Christian sacrament, as being only the tradition of their elders, and not grounded on Scripture, or derived from Moses. In the *eleventh* letter, Dr. Gale proceeds to the other kind of evidence produced by Mr. Wall, viz. the authority of the Primitive Fathers, which, the Doctor observes, ought to be valued more than Monsieur Daillé and some others suppose. 'It is an ill return (says he) for the great lessons and examples of piety they have given us, and for their having been so

instrumental in transmitting to us the knowledge of our most holy religion. And there is yet a greater evil attends this method; for all the abuses and affronts put upon the Fathers of the first centuries, do in the end reflect on Christianity itself which those great men have handed down, and which therefore must needs be, in some degree, of but doubtful authority, if it depends upon sufficient testimony. It would not be difficult to defend the writings of the Fathers from the reproaches cast on them by these men, and by Daillé, their oracle, notwithstanding he has taken such pains in the matter, and pushed it with all the vigour he could. But it is a nice subject, and much too copious to be treated here at large. I shall therefore only say, that in many cases the rejecting the authority of the Fathers is a very wild extreme, which men are driven to, only because they have nothing better to say for themselves, and cannot brook to see their own opinions contradicted in their writings. That the Fathers of the first Churches were honest faithful men, and every way capable to acquaint us with the true posture of affairs in their own Churches and times, and therefore are to be depended on, *as far as they relate facts within their proper cognizance*, must be allowed on all hands, and I don't see how their greatest enemies can have the face to deny this.' The Doctor then observes, that Mr. Wall's argument from the Fathers, turns upon a supposition which cannot easily be granted him, viz. *That the* Primitive Church *believed and practised nothing but what they had received from the* Apostles *themselves.* But Dr. Gale tells us, that *without any reflection on the honour and fidelity of the Fathers*, their testimonies cannot support Infant Baptism, though they should afford Mr. Wall ever so many and full citations, 'for if the Fathers only prove Fact in the Church, and not Right, and the Church was not wholly pure from innovations, how does this prove the Baptism of Infants was no innovation, but an institution of Christ? And yet this is the thing our author should have done, though he takes no notice of it. It is irksome to remember the instances of human frailty which even the most ancient Church was liable to. They were men subject to like passions with us, and therefore no wonder they were sometimes in the wrong, and their zeal for God's honour was not always according to knowledge, which, though it might keep them from losing the chief thing our Lord had commanded, might however expose them to the inconveniency of superadding several things he never authorized. The apostles undoubtedly kept close to his directions in all things without deviation, either in defect or excess, for they had the immediate assistance, in a most extraordinary manner, of the Spirit of God.' But that the Christians of the very next age made several additions, Tertullian confesses in his book *de Coronâ*. And Eusebius, from Hegesippus notes, 'that the Church continued all the Apostles' time, a pure virgin and undefiled; but when those holy men were dead — then errors began to arise, through the mistakes of other teachers. Dr. Gale then proceeds to discuss the grand question, *whether it can be proved from any of the* AUTHENTIC PIECES *of the Primitive Fathers, that the Church*

used Infant Baptism in those early times. He considers in *this* and the *twelfth* and *thirteenth* letters, such passages as are produced by Mr. Wall. He remarks in the *thirteenth*, that in St. Cyprian's time, Infant Baptism was practised in Africa; and infers from thence that it probably took its rise there, together with Infant Communion; that the Africans were generally men of weak understandings; that the Greek church probably had not yet admitted the error; that the practice of infant baptism began, as all innovations do, with only some little variations in opinion, and then passed to as little deviations in practice, and so by very short steps at length attained, unobserved, the great reputation it has now indeed for a long time enjoyed; that this was occasioned in some measure by a zeal which was not always according to knowledge; and that the earliest Pædobaptists admitted children to the Lord's Supper on the same principles as to baptism. His own words upon this subject highly deserve the reader's notice, "For thus, (says he,) in a case most exactly parallel, the same persons who introduced the baptizing of infants, were equally for admitting them, immediately after that, to the other sacrament likewise, and that upon just such another mistake of our Saviour's words too; for as they inferred the necessity of Baptism from John iii. 5, so they did also that of the Eucharist from John vi. 53. Thus St. Austin, from these very texts, at the same time argues for baptizing and communicating infants. And this custom of communicating infants accompanied the baptizing them, even from the first rise of Pædobaptism, for several hundred years together, as in the Greek Church it does to this day, all which is so true and manifest, as to be pretty generally acknowledged. Dr. Taylor somewhat largely proves it, and frequently says, the one is altogether as well grounded as the other; and indeed he earnestly pleads for the continuance of both." Note [C].

There is something so attractive in a modest and learned search after truth, through the obscurest paths of antiquity, that such as take different roads in that search, naturally wish each other well, and speak kindly of their common labours. This was the case with the learned Dr. Wotton, (See Miscellaneous Discourses, Vol. I. Ch. viii.) though he writes expressly against our author in relation to the Jewish Talmud. Dr. Whitby also says, (Dissertat. de S. S. interpret. Præf. § 5.) that Dr. Gale's very learned letters prove it to be doubtful and uncertain whether that practice did constantly obtain. Mr. Whiston acknowledges, that the first light he received, in reference to the primitive mode of baptizing, was from Dr. Gale's observations upon the passage of Irenæus, which laid the foundation of what he wrote upon that subject. "This most important discovery (says he) I soon communicated to the world in this paper, which both Bishop Hoadley and Dr. Clarke greatly approved, but still went on in the ordinary practice notwithstanding. I sent this paper also by an intimate friend, Mr. Haines, to Sir Isaac Newton, and desired to know his opinion. The answer was this, that they both had discovered the same before. Nay, I afterwards found, that Sir Isaac Newton was so hearty for the Baptists, as well as for the Eusebians, or

Arians, that he sometimes suspected these two were the two witnesses in the Revelation." Sir Peter King, successively Chief Justice of the Common Pleas, High Chancellor of Great Britain, and Lord King of Ockham, had a very high opinion of Dr. Gale, who was also honoured with the friendship of Dr. Hoadley, in his time Bishop of Salisbury, and afterwards of Winchester, and of Dr. Samuel Bradford, Bishop of Rochester, who declared in writing his esteem of our author, on account of his good understanding, great learning, candour, and largeness of mind.

In the thirty-fifth year of his age, he was chosen one of the ministers of the Baptist congregation in Paul's Alley, near Barbican; and there was a prodigious resort to hear him, as often as he entered the pulpit. "This pleasing work (says one of his biographers,) he pursued with unwearied diligence and integrity; preaching the word, as the Apostle directs, in season and out of season, reproving, rebuking, and exhorting, with all long-suffering and doctrine, resolving firmly to regard no man in the discharge of his duty. He stood too much in awe of his great Master, to fear or know any man, or to be swayed by any worldly considerations."

"In his preaching, (says Dr. John Kinch,) though he highly deserved the praise and commendation of his hearers, yet what he sought was their profit and advantage. It was pleasing and agreeable to a polite and ingenious audience, which usually attended him, and at the same time plain and easy to persons of a meaner capacity; so that in his discourses there was instruction for the ignorant, and entertainment for the most learned and judicious. His deportment in the pulpit was easy, yet attended with a seriousness and gravity becoming the solemnity of the work in which he was engaged. His method was exact; his style elegant, but unaffected; his reasoning clear and strong; and his arguments just and nervous, which, by his happy managing them, constantly discovered fresh beauty to his hearers."

"The consideration (says Mr. Joseph Borroughs, in his Funeral Sermon,) that a person so well furnished, was content to struggle with so many difficulties as he did, when he might have enjoyed ease and plenty; that, for the sake of what he believed to be the truth, and the command of Christ, he chose to minister in an unfashionable and despised way, when he might have had both applause and riches in turning his thoughts to some other courses; and that he persisted in this choice to the last;—obliges me to observe, that herein he did, like the apostle, fight the good fight, and finish his course, and keep his fidelity. He imitated him likewise in his zeal, as well as in his integrity and constancy."

He was Chairman of a society for promoting primitive Christianity, from July 3, 1715, to the 10th of February following. This society met weekly at Mr. Whiston's house in Cross-street, Hatton-garden, in order seriously and amicably to consider and examine the most ancient writers of the Christian church; to determine which of the pieces attributed to them were, and which were not genuine; that from thence the doctrine and discipline of the church, in the ages next to the apostles, might be clearly and certainly understood

and embraced. At the persuasion of Mr. Whiston, he had, in that gentleman's house, a conference with his former antagonist, Dr. Wall, "which (says Dr. Campbell) ended as such conferences generally do, without any signal or decisive success. Indeed, Mr. Whiston is very clear that the advantage was altogether on the side of Dr. Gale; but having himself embraced his opinion, perhaps his judgment in this case may admit of some exception." After this, Mr. (then Dr.) Wall published a Defence of his History of Infant Baptism, which Dr. Gale did not live to answer. The following passage appears in a letter of Dr. Gale to his father, upon the subject. "Dr. Wall has written a Defence of his History of Infant Baptism, in which he has treated me very roughly, and has endeavoured to enrage the clergy, as well as our own people, against me, besides which, there appears not to be much in his book; however, I am preparing an answer."

Dr. Campbell thus concludes his remarks upon this controversy: "After all, as they were men, we do no injustice to these learned persons in saying, they had both their failings, or, to speak with greater propriety, both had the same failing, that of warmth, and suffering themselves to be too much heated in the course of the dispute. But when a proper allowance is made for this, it may be truly said, and indeed though in their heat they sometimes unsay it, yet in several places they say it of each other, that Dr. Wall's History of Infant Baptism is by much the best vindication of the doctrine and discipline of the Church that ever appeared; as, on the other hand, Dr. Gale's reflections upon that work are the best defence of the Baptists that was ever published: and this, though it is no more than the truth, is saying a great deal for both, since the subject had been handled by very great men before."

Amongst the labours which he had proposed to himself, if Providence had lengthened his days, were a translation into English of the Septuagint, according to the accurate edition published by Dr. Grabe, at Oxford; and a complete Exposition of the whole New Testament from the pulpit: but about the beginning of December, 1721, he was attacked by a slow languid fever, of which he died after an illness of about three weeks. He bore his last sickness with great constancy and patience, expressed the utmost resignation to the Divine Will, and, in his last moments, testified an entire confidence in that almighty and all-wise Being, in whose hands are the issues of life and death, and whose mercies are over all his works. He may be said to have died in the flower of his age, being in his forty-second year; and in some measure unexpectedly, as being of a strong and healthy constitution. In his person he was rather taller than the common size, of an open, pleasant countenance, and of easy and affable behaviour. Serious without any tincture of moroseness, cheerful without levity, having a most perfect command over his passions, insomuch that one who knew him intimately for many years assures us he never once saw him discomposed; extremely humble, though in such high reputation for learning; and particularly careful of giving offence to such as were in low circumstances, as being sensible that no-

thing makes the mind so sensible as poverty, and that nothing wounds so deep as the very suspicion of contempt. "He was blessed (says Dr. Kinch) with extraordinary natural abilities, a hale strong constitution, a smooth ready wit, a bright and lively fancy, a piercing thought, a quick invention, a strong memory, and a good and solid judgment. These excellent qualifications were very much heightened and improved by the advantages he received from an ingenuous and liberal education, in which he made so great a progress, as rendered him truly valuable to all persons of real worth and learning, who were so happy as to have any knowledge of, or acquaintance with him. He had an even and composed temper, which discovered itself in the constant serenity of his countenance. The different turns of his affairs seemed to make little or no impression upon his mind; for he, with the great apostle Paul, had learned in whatever state he was, therewith to be content. He knew both how to be abased, and how to abound; every where, and in all things, was he instructed, both to be full and to be hungry, both to abound and to suffer need. He was truly pious, but without any thing of ostentation, exercising himself herein, to have a conscience void of offence toward God and toward man. He adorned the profession he made of the Christian doctrine by a holy and exemplary life; which was a convincing proof that he firmly believed religion to be of the greatest importance, and that he was in earnest when he endeavoured to persuade others to live soberly, righteously, and godly in this present world. He was a person of great integrity, and preferred the peace of his own mind in the answer of a good conscience to all other considerations. His thoughts were so fully employed about affairs of the highest consequence, that he neglected several opportunities of advancing his temporal interests. He was so intent upon his great Master's business, and was so warmly engaged in the pursuit of the durable riches of the eternal world, that these fading treasures passed his notice. He was a kind friend, and made it his business to instruct and inform, to advise, and, on proper occasions, to reprove, those with whom he conversed; which most difficult office of Christian friendship he so well managed, that none could be [justly] offended with him. And always delighting in doing good, he was ever as ready to perform any friendly office, even for the meanest disciple of Christ Jesus, as for those whose circumstances being more exalted, are from thence generally deemed to have a more commanding influence. He abounded greatly in those fruits of the Spirit mentioned by the apostle, Gal. v. 22, 23, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. But that virtue wherein he peculiarly excelled, was his great humility. Notwithstanding his valuable and uncommon abilities, both natural and acquired, he always appeared humble and modest, mild and courteous, and was so far from having a vain and proud conceit of his endowments, that he knew how, without the affected vanity of lessening his own qualifications, to esteem others better than himself. He bore his last sickness with great patience, and resignation to the will of God. "When a little before his dissolu-

tion, his mournful consort, with weeping eyes and wringing hands, expected the dreadful separation, 'Trust,' said he, 'in Him who is all-sufficient, and who can, if he thinks fit, raise me up.' He seemed to depart with the greatest composure and serenity of mind, making good that observation of the Psalmist, that the end of the perfect and upright man is peace."

Although Dr. Gale differed in some of his sentiments from the Editors of this Magazine, we are happy to learn from one of his biographers, that he was a believer in the doctrine of the Trinity. With respect to the points of difference, whilst we think it our duty zealously to contend for what we deem to be the truth, and to oppose what we deem to be error, from a regard to the authority and glory of God, to our own happiness, and to the happiness of our fellow-creatures, yet wherever we behold the marks of true and unfeigned humility, we can scarcely refrain from saying, "This is the finger of God." There is a quotation also from one of his sermons, in his Life in the Biographia Britannica, which gives as dreadful a view of human nature in its fallen state, as we recollect ever to have seen. "Surely, (said we to ourselves, after reading it,) knowing, as Dr. Gale did, that such he himself had been, he could not but add, with the apostle, *Such was I; but I am washed, but I am sanctified, but I am justified in the name of the Lord Jesus, and by the Spirit of our God.* He could not believe that so depraved a monster could have been received into the divine favour, unless *Jesus Christ had loved him, and washed him from his sins in his own blood, and made him a King and a Priest unto God and his Father,* Rev. i. 5, 6. Indeed he could not be truly humble in the sight of the eternal Majesty, without believing in the Freeness of that Sovereign Grace, to which the apostle Paul ascribes his own salvation, when he says, *This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief: howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a* PATTERN *to them who should hereafter believe on him to life everlasting,* 1 Tim. i. 16;—and which led the same apostle to say, that they who are justified, are *justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood. Where is* BOASTING *then? It is excluded. By what law? of works? Nay, but by the law of faith.* Rom. i. 24, 25, 27." Indeed, we do really believe that there cannot subsist TRUE HUMILITY without orthodoxy. And wherever we see arrogance of spirit or of language, in whatever form of words the person may express his creed, we cannot hesitate to conclude, that his *real sentiments* cannot be right.

WORKS. 1. Reflections on Mr. Wall's History of Infant Baptism, in several Letters to a Friend. 1711. 8vo. See the Cover of this Magazine for March. 2. A Thanksgiving Sermon, Nov. 5, 1713. 3. Sermons preached upon several subjects, by the late Reverend and Learned Dr. John Gale; to which is prefixed, an Account of his Life, in 4 volumes, 8vo. 1726, 2d edit. Of these works, Dr. Campbell concludes his Life with saying, "In

them the justification of all that has been said of his parts, or his piety, will be found; and there is no question they will preserve his reputation, and their own, as long as there shall be any taste for strong, and yet clear reasoning; masculine unaffected eloquence, flowing from the just distribution of the parts of a discourse, and not a pomp of chosen words, and sounding epithets; or men retain any sense of those interesting and important truths, which he has so represented as to be sure of their making an impression on the heart, by their filling the whole measure of the understanding," provided (we should add) they be accompanied with the renovating influences of the Holy Spirit, without which even a Paul must plant, and an Apollos water, in vain.

A LETTER

From the Rev. Mr. Newton to a Baptist Minister, whose Wife was at the point of death.

Jan. 23, 1787.

MY DEAR FRIEND,

I feel, but I do not fear, for you. The God whom thou servest he can support and deliver you. He is all sufficient, and his promise is sure.

Plenty of advice is at hand, but I dare not offer you much in this way. You are in the heat of a trial; I am at present in quiet. It would be easy for me to press patience and resignation upon you, and to remind you that a pardoned sinner ought never to complain. You could speak the same language to me, if I were in your case, and you were at ease.

Yet though we may and ought to compassionate one another under our various trials, and to speak with tenderness where the heart is wounded; there are truths which, if trouble hides them from our view, it is the office of a friend to recal them. You and I are ministers. As such, how often have we commended the gospel as the *το ευ*, affording those who truly receive it, a balm for every wound, a cordial for every care!

How often have we told our hearers, that our all-sufficient and faithful Lord can and will make good every want and loss! How often have we spoken of the light of his countenance as a full compensation for every suffering, and of the trials of the present life as not worthy to be compared with the exceeding abundant and eternal weight of glory to which they are leading! We must not therefore wonder, if we are sometimes called to exemplify the power of what we have said, and to shew our people that we have not set before them unfelt truths, which we have learnt from books and men only. You are now in a post of honour, and many eyes are upon you. May the Lord enable you to glorify *him*, and to encourage *them*, by your exemplary submission to his will!

You are doubtless allowed to pour out your heart before him, and even to pray for Mrs. R.'s recovery, and I will join with you so far as I dare. I likewise have had my trials, but I am still liable to one very different from all I have yet experienced. But I am so short-sighted as to events and consequences, that in any supposable case I seem to tremble at the thought of having my own choice, even if it were allowed me to choose. In my better judgment I am pleased to think, that infinite Wisdom and Good-

ness have engaged to manage for me. I am sure that afflictions do not happen at random, nor spring out of the ground; that the Lord takes no pleasure in afflicting us; and that if the desires of our heart are not always given us, it is because we often know not what we ask. I pray for her, that he may enable her quietly and cheerfully to commit herself into his hands; and I pray for you, that you may do the same. You may be assured he will not try you beyond what he will enable you to bear. If it be for your good, especially for your chief good, *his glory*, she shall recover; he will restore her, though a hundred physicians had given her up. If otherwise, I doubt not but he will help you to say, Thy will be done. And hereafter you shall see that his will was best.*

My dear Eliza was not indeed a wife, but she was very near my heart. A few weeks or days before her removal, had it been lawful and agreeable to the will of God, I think I would have redeemed her life at the price of a limb; yet when the stroke came very near, it was so circumstanced, so alleviated, so sweetened, that could the lifting up of my finger have detained her, and restored her to perfect health, I could not have lifted it up. Perhaps I never suffered more, perhaps I never suffered less, than when I saw her in the agonies of death. Then I found that the Lord was all-sufficient indeed; and I trust you will find him so.

Accept this hasty line as a token of my sympathy. I was not willing to wait till I could find more leisure. May the Lord bless you both. And may we all so weep as becomes those who expect, ere long, to have all our tears wiped away.

I am sincerely and affectionately
Yours,
JOHN NEWTON.

* She died the day this letter was written.

AN ANTIDOTE TO INFIDELITY.

Beware lest any man spoil you through Philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. ii. 8.

THERE never was a period in the history of the Christian Church, when an attention to this precept of the Apostle was more necessary than in the present day. The grand adversary of mankind, after having for many ages attempted to prevent the spread of the Gospel, by keeping the world in ignorance, is now endeavouring to effect the same purpose by means of the knowledge which Christianity has principally circulated. He is aiming to convert the press, which has hitherto been so powerful an auxiliary to the cause of religion, into the instrument of its destruction, and by its agency to scatter the baneful seed of blasphemy and unbelief throughout the land. The Bible, however, would not be the revelation of God, if it did not contain within it, a sufficient antidote to such awful doctrines. Its evidences are, like the characters it forms, founded upon a rock. In vain shall the rain descend, the winds blow, and the whirlwind and storm attack its base—it is immoveable—"the gates of hell shall not prevail against it."

It becomes the Christian, in such a scoffing and infidel age as the present, to be most wise and circumspect—"to gird on his whole armour." Let him remember he is "the light of the world, and in the midst of a crooked and perverse generation;" that one of the best arguments he can afford of the truth of religion, is by *living* well. This proof it is more difficult to gainsay, than many others of a more learned and elaborate nature. It is the best *actual* evidence of the truth of the Bible that can exist. What a testimony to the lives and manners of the primitive Christians was borne by the Heathen, when they exclaimed, "How these Christians love each other!" Alas! it is to be feared this spirit of love and communion is much diminished in the present day, and that religion is too much a matter of profession, and too little a business of the heart.

How lamentable it is to consider, that although there are so many thousands who believe that the Bible is a revelation of the will of God to man, so very few comparatively are influenced by its doctrines, that one of the most puzzling arguments of its adversaries is taken from the lax and disorderly conduct of its professors! Brethren, these things ought not so to be. The kingdom of God is not of this world. His grace will produce good fruits in your lives. If you are entangled in the concerns of this life, to the prejudice of religion; if the love of money, which is the root of all evil, has taken possession of your soul; if you are continually employed in using every means, both just and unjust, to increase your property; if you love not your brother, because he is poor; if you attend to the duties of the Sabbath in a cold, formal manner, as a mere matter of duty; if you neglect private and family prayer;—is it a wonder that religion, through your example, is brought into contempt; that it is represented as a system of pretension and hypocrisy? "Let therefore your lights be burning;" show to the world the reality of your faith, and the genuine effect of the love of Christ in your hearts. You will then be the most effective advocates for the Gospel. Your hearts will then be sanctified, and your lives will be holy. You will love your neighbours, and employ yourselves in acts of kindness for his welfare. You will deny all ungodliness and worldly lusts, and live soberly, righteously, and godly, in the present evil world. Prayer and divine meditation will teach you the vanities of the world; will enable you to endure all the afflictions and trials of life with patience and resignation, looking to that "inheritance which is incorruptible, undefiled, and which fadeth not away."

It is such characters as these that blow away the sophistries of human vanity, like chaff before the wind; which carry home to the mind a conviction of the truth of Christianity; and which produce the sentiment so often expressed, "Let me die the death of the righteous, and let my last end be like his."

M. M.

Hammersmith.

SEPARATION FROM THE WORLD.

RELIGION and the world are so widely different in their nature and their tendency, that however

mankind may attempt an amalgamation, their efforts will be just as fruitless as it would have been to mix together in one substance the iron and clay, in the image seen in Nebuchadnezzar's dream. Many are the commands which are given to the Christian world, enjoining its keeping itself so separated, as that its members may be known by all men to have been with Jesus. Our divine Lord and Master says, "Ye cannot serve God and Mammon." Their demands are so opposite, their injunctions so adverse, and their commands so contrary, that in loving one we must hate the other; and while we serve either, we disobey the other. Come and taste the good I offer, says the world:—"Depart ye—Depart ye—go ye out from thence—touch no unclean thing," saith the Lord. So that decision in this momentous affair is of the utmost importance: "I would that thou wert either cold or hot."

But my further design in this Essay is to show, how a Christian may fall into the ways of the world; and at the same time to point out its evils, and to hint at the importance and advantage of maintaining an evident distinction.

In showing how a Christian may fall into the ways of the world, I would remark, that this is done by conforming to worldly customs, such as dress, vain and trifling conversation, amusements, &c. &c. Now when these are considered abstractedly, they may not look like evils, but viewing them in connexion with their consequences, and with the effects they produce, they assume a much more forbidding aspect. For instance; the Christian beholds some fashionable garb, or gay robe, which suits his inclination, and wishes to have it and wear it. Now dress, considered simply and abstractedly, can have no evil in it; but if we connect it with the ideas of the person's being proud of a garment, of his setting his affections on dress, and letting his thoughts run after any thing of so trivial a nature, to the neglect of his more important concerns, then the case is much changed. I would not be understood, from the sentiments here expressed, as advocating any thing like preciseness or uniformity in dress; by no means: I think every one has a degree of respectability to support, and ought to dress conformably to his situation. But when I see any persons, whose lot it is to walk the ordinary paths of life, attempting to show some superiority by dress, and wishing to obtain esteem from the fineness of their attire, I either think they must have a vain mind, or that religion is at a low ebb, or both. But the evil does not rest here. When we possess any thing, it is generally our desire to have it known; particularly if we think we shall be the more highly thought of for such possession. Thence the love of dress leads to the breaking down of a more important distinction between Christians and the world—to their associating with worldly company. They who are enjoying much of the presence of God, and living in a daily intercourse with him, are not the company which such will seek. No; they will seek such as have views correspondent with, and inclinations similar to, their own. Therefore to the world they must look. Here they associate with such as cannot come up to Christians in conversation, because they have

no experimental acquaintance with those truths, which are their support, their food, their comfort, their hope, and their enjoyment. Not having experienced the influence of these things on their hearts, to hear them conversed upon has no interest with them, and they will shun such persons as cannot, or will not, converse on subjects more correspondent with their views; so that if a person professing Christianity would associate with them, he must so far dishonour his profession, and slight his Lord and Master, as to enter on and join in conversation on things of the world. Alas, here is a sad change! leanness here enters the soul; and the mind, which not long ago appeared as the well favoured kine, or the plentifully filled ears of corn in Pharaoh's dream, degenerates into their opposites. Having drunk into the spirit, the amusements of the world next claim a place in such a backslider's heart: and here a still wider gate is opened, altogether confirming that aphorism of the Prophet, "The heart is deceitful above all things, and desperately wicked."

From these imperfect remarks, the importance of keeping ourselves separate from the world is very evident. I allow there is necessary business, which calls the attention of the Christian into the world, and that to neglect this is highly culpable, yea, criminal. The apostle commands diligence in business, but unites with it fervency of spirit, and an habitual serving of the Lord. But this is, I apprehend, widely different from associating from inclination with the world. "I would not," says an eminent divine, now fallen asleep, "I would not enter any company where my Master is not admitted." O that more of this spirit pervaded the minds of professors in these latter days! Methinks if this were the case, religion would appear more like a candle set on a candlestick, and the churches more resemble a city set on a hill, which cannot be hid. Ministers would behold more living epistles, if those which are such were seen and read of all men: more of the spirit of love would be felt and enjoyed, and Zion would become a praise to the whole earth.

"Lord, keep me from each vain desire,
From worldly hope and fear;
O fill my heart with holy fire,
With love and childlike fear.

In wisdom's ways preserve my feet;
There guard and keep my soul:
May I enjoy communion sweet
With thee, my God, my all."

PHILO.

Bradford, Nov. 13, 1820.

Opinion of the pious Philip Henry on the Laws against Protestant Dissenters and Roman Catholics.

"THE great subject of debate at this time (1687) in the nation was, concerning the repeal of penal laws and tests. Mr. Henry's thoughts were, as to the penal laws, that if those against the Dissenters were all repealed, he would *rejoice in it*, and be very thankful both to God and man; for he would sometimes say, without reflection upon any, that he could not but look upon them as a national sin; and as for those against the Papists, 'If (said he) our lawgivers see cause to repeal them in a regular way, I will endeavour to *make the best of it*, and to say, The will of the Lord be done.'"

Life, chap. viii.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXIV.—*IRON.*

"When worth is reckon'd by utility,
E'en the iron which we tread upon,
Shall raise our hearts in strain of gratitude
To the great First Cause, who form'd the metal,
Gave it its properties distinguishing,
Diffus'd its particles through Nature's* works,
For uses countless, yet scarce guess'd by man."

MANKIND are more accustomed to value things from their beauty or rarity, than from their utility: thus iron, that most valuable of substances, is generally employed without either a grateful or an inquiring thought. We are so familiar with its application, that we treat it as one of those every-day subjects which demand no attention, and deserve no investigation. It is true, it is in general and increasing use, for which we are indebted to the few who have felt interested in its peculiar properties, and by persevering experiment have more fully disclosed its nature; but even among them, it is to be feared, that but few are so under the influence of pious principle, as gratefully to discover and acknowledge the wisdom, power, and beneficence of the Great Creator, in the surprising qualities with which it is endowed.

This metal not only occurs in common with others in the bowels of the earth, but may be said to pervade nature, not excepting the numerous tribes of vegetables, or the fluids that circulate in the animal economy. All the purposes which in such a connexion it may serve, short-sighted man has not yet been able to discover; but it is known to contribute to the variety of colour in earths and stones. The state in which this metal is found is far from uniform, as philosophers number more than thirty kinds.

We proceed to notice some of its properties. It is of a bluish-gray colour; its readiness to rust is well known, and often deplored, but its oxides, of which chemists reckon two, the black and the red, are of great importance. It is one of the hardest and most elastic of metals, and is very tenacious; it is sonorous, and exceedingly ductile. In proof of its ductility, Dr. Black remarks, that a wire, only one-tenth of an inch in diameter, will suspend a weight of 450lbs.; and that a wire of well tempered steel, of the same dimensions, will support a weight of nearly 600lbs. Somewhat analogous to this property is the peculiar quality that distinguishes it, by which one piece may be united to another without melting either of the pieces, but simply by heating them, and beating them into one mass, or, at least, the extremities, or those parts of them that are required to be joined;—an operation most common, and called *welding*.—This metal is not only attracted by the magnet, but possesses the property of becoming itself magnetic. To effect this, it is merely necessary to suspend a bar of it perpendicularly. After some time it becomes magnetic. The same property is occasionally communicated to it by friction; but this requires considerable experience.—Iron, it is well known, has also the property of giving fire by collision with flint, yet it is fused with great difficulty, becoming first white, then emitting brilliant sparks, and at last melting. It is, notwithstanding, soluble in all acids, imparting to them an astringent taste.—It has moreover various salts, which are of essential use.

This metal is employed in three states; that of cast iron, wrought iron, and steel. That distinguished chemist, Mr. Park, with his usual precision, has thus described these different states: "Cast iron is the metal in its first state, rendered fusible by the combination of carbon

* We lately saw a definition of "Nature," when used in this sense, with which we were much pleased;—"Nature is—the Finger of God." ED.

and oxigen. Wrought iron differs from the former, in being deprived of this carbon and oxygen by continued heat and repeated hammering, which render the metal malleable. Steel is made of wrought iron by various processes, whereby the metal resumes a small portion of carbon, and acquires a capacity of receiving different degrees of hardness."

Even a glance at the properties of this surprising metal, prepares us for the consideration of its utility. To enter into a minute detail of its uses would be as volumnious as it would be difficult; and the probability is, that while the attempt was making, some new property belonging to it, or some new application of its properties, would be discovered. In the earliest stages of society some of its uses were known, and from those distant periods to the present time it has been increasingly employed. There is not a human employment in which it is not useful, nor an article manufactured independently of its aid. It is equally important in the simple operations of husbandry, and in the more intricate performances of the artisan.

It would not be easy to say in which of its states it is most useful. When converted into steel, it is employed both for ornament and utility; but it is particularly important in the manufacture of edge tools, whose excellence depends on the proper temper given them from this state of the metal. In the state of wrought iron, its uses are endless, and many of them too obvious to need enumeration. It is, perhaps, its employment in the remaining state of cast iron which has recently most excited our surprise. Immense and elegant bridges have been constructed of cast iron; as, for instance, that over the Thames near Cheapside. The use of stone in our pavements has been threatened to be superseded by the employment of cast iron in the carriage way on the Surry side of Blackfriars bridge, and a portion of the foot-way near Finsbury-square. In the former of these instances, the regularity of the appearance of the road could not but attract the attention of the beholder. It had the orderly arrangement of rolls in their united state, when taken from the oven; and the various squares of which it was composed were connected together like the parts of a dissected map. At the west end of London it has also been employed in the large fluted pillars which adorn several of the new buildings, and which, in addition to their neatness, are expected to recommend themselves by their durability.

The salts of this metal are of great importance in our manufactures; and even its oxides are of essential utility in medicine, painting, enamelling, and dying.

But its important magnetic property, and the consequent invention of the mariner's compass, should fill us not merely with admiration, but with gratitude. Dryden has well described the state of navigation before this discovery.

"Rude as their ships was navigation then,
No useful compass or meridian known:
Coasting, they kept the land within their ken.
And knew no north but where the pole-star shone."

But now the mariner commits his vessel to the ocean with comparative confidence, and, in the darkest sky, steers his trackless way without anxiety. By his compass he cuts the nearest course to any country, and readily satisfies the demands of commerce, or promptly carries the supplies of enlightened benevolence at the affecting calls of ignorance and misery.

As the needle points to the north, so has it often been desired that the bias of the mind might uniformly tend to Jesus Christ: nor can there be a more benevolent wish than that the corrected affections of the youthful reader's mind, may as uniformly lead him to delight in God, to depend simply upon the merits of the Redeemer for escape from the wrath to come, and upon the influences of the Holy Spirit for that meetness for heaven which no inferior power can produce. Should this wish be granted, all his talents, and all his attainments, will be consecrated to the service of God. N. N.

Obituary.

ROBERT MUSTOE.

Robert Mustoe was born in 1733 at Fulbrook, one mile from Burford, in the county of Oxford. His parents were honest and industrious, and Robert followed their example. He had been trained up in an attendance at the parish church, of which his father was the clerk. Though living many years without the fear of God before his eyes, that God whom he knew not, was pleased to preserve him from many grosser crimes, through a defect of the eyes, which almost prevented him from reading the scriptures, even in the largest type. The unkind treatment which he received from his young companions on this account, induced him to get alone, that he might read without being rudely laughed at by the unfeeling revilers. We see in this a proof of the wisdom and goodness of God, in the effects which follow from bodily trials. He was unable to read for many years before his death.

The first time he remembered hearing the Gospel from a Dissenter was in his youth, at the village of S. A zealous itinerant was the preacher, who was treated very unkindly by some of the ungodly hearers; but our friend Mustoe warmly contended on his behalf, believing he was a good and faithful messenger. No further effect, however, appeared to be produced on his mind. He always hated persecution. When arrived at manhood, he entered upon a settled life, and Providence committing several children to his care, he brought them up in habits of honesty, teaching them to labour with their hands for the needful things of this life. It pleased God to take away his partner while the children were of tender years; and he nobly strove to the utmost to save the parish the expense of their maintenance: despising that meanness which leads too many to seek for aid, while they live in comparative indolence.

About thirty years since, the Baptist place of worship in Burford was supplied by neighbouring ministers, and our friend attended on the word preached with great constancy.

November 1, 1801, Robert Mustoe became a member, having some years before opened his house for the preaching of the gospel at Fulbrook. On his dying-bed he deplored his having done this from improper motives. "How vain I was," said he, "thinking what a great thing I had done, and that I should be sure to merit something from God for it!" His conscience was very tender, and he was deeply affected when he said this. He was peculiarly attached to Mr. Harris and Mr. Smith, who were the first ministers settled at Burford for many years past. After the death of Mr. Smith in 1807, the church passed through many trials, and our friend mourned with heartfelt grief. About this time, too, circumstances occurred which deprived him of the power of inviting the ministers to preach at his house. In the year 1815, the present pastor was desirous to know his state of mind respecting the ordinance of Baptism, to which he had never attended. He was, to our joy, fully convinced, and quite willing upon this occasion to attend thereunto; though past his *eighty-second year*, and very feeble, besides being little better than blind. Neither age, blindness, trouble, nor any other thing could discourage him. He was conveyed to Bourton-on-the-Water, (no baptistery being built at Burford then,) and there he joyfully imitated his Lord and Master; being led down to and from the water. Our dear brother Mr. T. Coles rejoiced greatly at this noble instance of Christian decision; and we hope that many, on reading this, will be constrained to say, "Let us go and

do likewise." This solemn scene was witnessed, with pleasure of no small degree, by the writer, August 6, 1815.

The settlement of his pastor in 1816, gave R. Mustoe very great satisfaction, because he desired to see Jerusalem a quiet dwelling-place. He continued to attend constantly on the Lord's-day, and was spared to see the house of his God enlarged greatly in the autumn of 1819, and then said he was ready to depart; having seen God's salvation, and feeling persuaded Zion would prosper here. He narrowly escaped falling headlong from the gallery the first time he took a view of it, as far as his sight would allow, after the enlargement. The time was now drawing nigh, which we expected with pain, and which he almost always anticipated with joy. He joined with us in worship February 13, 1820, and he came no more! Many delightful hours had been passed in conversations the most spiritual; for he delighted in speaking of the things of God to his fellow-members, and now we saw that in the prospect of death, he was an "Israelite indeed, in whom was no guile." His heart was fixed, his hope in Jesus was firm, his views of salvation through the cross, clear and steady. Even when reason wavered, he discovered still his love to God. One of the last things he spoke to his pastor was, on being reminded of looking forwards to the Zion above, "I must look to Mount Calvary too," said he. His spirit received a peaceful dismission from a worn-out tabernacle, (in which it had resided eighty-seven years,) on the 14th of April, 1820. Some circumstances, connected with this event, appear worthy of notice, especially by members of churches.

1. The obituary of this man furnishes an example of decision of character.

He was baptized at eighty-two years of age! though he had been a member for years, and was almost blind, with a body bending to the earth. He sustained no injury thereby, but he obtained the testimony of a good conscience. This enabled him to encourage others in the discharge of duty, and by this evidence of faith in love towards the Redeemer, he glorified God.

2. No member of a church probably was more beloved than this man. He was very poor, and very illiterate; a feeble old man for many years before the writer knew him. But he was eminently peaceful, spiritual, and most peculiarly affectionate. No member ever gave less occasion of pain to a pastor or a church. His humility was, above all, conspicuous. Thus he loved all, and was always beloved by all.

3. He was very disinterested in serving Jesus his Lord and Master.

On a Lord's-day he walked from and to his dwelling-place, subsisting upon a few mouthfuls of the plainest food. He was even unwilling to receive the help offered him as to bodily necessity, and constantly paid his penny per week for supporting a Gospel ministry, though dependent on the parish. His gratitude for the smallest favours, and contentment, were eminent at all times.

4. His attachment to the means of grace was peculiarly strong.

On a Sabbath-day, if Robert Mustoe was missing, we felt persuaded it was from entire necessity. Winter and summer were the same, only as the approaching evening compelled him to leave us earlier than he wished. At the Lord's table he was melted with tender feelings of love to his brethren and sisters, and delight in his Lord, with mingled contrition and joy. His melting language seemed to melt us all. He desired to die amongst us, or to be taken hence as soon as he was prevented coming to the house of God. No persons could look at him without being ashamed of inconstancy in attendance.

5. God gave him length of days, and showed to him his salvation.

He had much enjoyment in old age, he was greatly beloved, he was in many respects very useful, and brought forth fruit in old age. He rejoiced greatly in the state of the church, when on his dying bed. And his views were clearer as he drew near to the world appointed for his future residence. His was the old age of piety, and his gray

hairs were to him "a crown of glory, for he was found in the way of righteousness," Prov. xvi. 31. The testimony borne at his interment was allowed by all to be just; he came to his "grave in a full age, like as a shock of corn cometh in its season," Job v. 26.

May God raise up many such aged and honourable old men in all the churches of his Son! Reader, look at this pattern—Go, and do likewise; and give to God the glory, for this is all the work of his free and sovereign grace, in Christ Jesus, through the Divine Spirit—to whom be glory for evermore. Amen.

RECENT DEATHS.

Rev. T. NORTHCOTE TOLLER.

On Monday, Feb. 26, 1821, entered into the joy of his Lord, it may be said, suddenly—for he was, three minutes before his death, in the enjoyment of his usual state of health—but not without constant previous meditation upon, and looking for, that joyful yet solemn event, the Reverend Thomas Northcote Toller, Pastor of the Independent Church at Kettering almost forty-three years, having survived his beloved friends, the Rev. Mr. Palmer of Hackney, about seven years and three months; Mr. Fuller, nearly six years; and the Author of Thornton Abbey, upwards of twenty-three years.

Mr. Toller possessed great respectability of character, and very superior ministerial talents. His preaching fixed the attention, and interested the heart. He particularly excelled in copious, familiar, and yet elegant illustration, and in thus bringing his subject, however abstruse, within the comprehension of the weakest of his hearers, at the same time that there was nothing to offend the most judicious. He strove not only to preach the truth, but also to convince his congregation that what he delivered was the truth. Nor did he address the understanding only, but also the affections and the conscience. The whole was heightened by the earnestness and solemnity, united with judiciousness, of his delivery. He was deeply affected himself, frequently to the shedding of tears, with the importance of his subject; and hence his discourses could not fail, under the influence of the Holy Spirit, to make a strong and lasting impression upon others.

But though his sermons were so excellent, he excelled still more in his addresses to the Divine Majesty. He seemed by the solemnity of his manner, and the chaste sublimity of his language, to usher his fellow-worshippers into the immediate presence of the King eternal, immortal, and invisible. His acknowledgment of the Divine Perfections inspired them with reverence and love; his confession of sin excited self-abasement; the doctrines of the Atonement, and Justification by Faith alone, excited hope; and the prospect of the grave opening to receive them, and the realizing view of a judgment to come, prepared them for the important realities concerning which he was about to discourse. In a word, we do not recollect ever to have heard prayers which so much tended to exalt the Divine Character and Perfections, to abase the sinner, and to exemplify the language of the inspired apostle,—"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel"—united with the solemn cautions contained in the subsequent verses.

The Independent Church at Kettering has been blessed with the labours of several eminent Pastors. The first of these was the Rev. John Maidwell, M. A. ejected from the rectory of Kettering, Aug. 24, 1662, who was a great sufferer by imprisonment, &c. for his nonconformity. The church in his time contained 184 members, among whom were Edward Gill and Elijah Brine, the fa-

thers of the celebrated ministers of those names. He died Jan. 9, 1692, and was succeeded by Mr. Thomas Milway. Mr. M. died in 1696, and was succeeded by Mr. Shepherd. Mr. S. was succeeded by Mr. William Tery. Mr. T. was succeeded May 5, 1709, by Mr. John Wills. Mr. W. and a part of the church seceding in August 1715, the remaining majority chose in his stead Mr. William Milway, jun. The following are the succeeding pastors. 1721, the Rev. Thomas Saunders; 1736, the Rev. Benjamin Boyce; both of whom were very excellent men, and the latter of whom died Oct. 24, 1770;—July 1772—Sept. 1774, the Rev. Mr. Fuller, who we believe is now living at Chesham; and May 1778, our late venerable friend, who was educated at Daventry under Dr. Ashworth, and at whose ordination the Rev. Mr. Robins, Tutor of that Academy, delivered a greatly admired charge, and the Rev. Mr. Gregson of Rowell addressed the church.

Mr. Toller has left a widow and several sons; and also, by a former wife, a son, who was educated at the Academy at Wymondley, under the superintendence of the late excellent and Rev. W. Parry, and who is now in the ministry.—It only remains for us to pray, with respect to the former, that the God of their husband and father may be their God; and with respect to the latter, that upon him may drop the mantle, and may descend and rest a double portion of the spirit, of his departed parent.

Mr. Toller's Funeral Sermon was preached by the Rev. Robert Hall. It would give us very great pleasure to have it in our power to introduce a Review of it into one of our future Numbers.

ALDERMAN PAGE.

Died, Feb. 24, Alderman Page of Bristol. He had been an honourable member of the Baptist church in Broadmead above fifty-five years, having been baptized Jan. 7, 1766. He was the senior deacon of the church, and had sustained that office near fifty years, being elected to it May 9, 1771. He died on the day on which he finished his seventy-fifth year. His health had been for some time declining, and his medical attendant expected his death would probably be sudden. On the Wednesday morning he had a seizure before he arose; but as it soon went off, he refused to send for advice, though he staid within that day and the next; but on Friday he went up into the city, and replied to one who asked how he did, "Pretty well for me." On his return, he appeared better in health and spirits than he had been for some days. After supper, he sat reading till about eleven o'clock, when he laid down his book, examined his doors as usual, and said aloud, at the bottom of the stairs, "I am going to bed," which were the last words he spoke. In about a quarter of an hour, he rang his bell; on which, the servant running up, found him speechless. On being helped up, he endeavoured in vain to expectorate, made signs to be laid down again, and soon after died.

He was esteemed in the church and in the world as a man of strict integrity, for many years diligently discharging the duties of an upright magistrate, and using the office of a deacon well. He was constant in his attendance on divine worship, giving good evidence of godly sincerity, and holding the mystery of the faith in a pure conscience.

MRS. CRISP.

Died, Feb. 26, Mrs. Crisp, the wife of the Rev. Thomas Steffe Crisp, aged twenty-seven years, after a long and very painful illness, in which she manifested remarkable patience, and submission to the divine will, and was supported by the consolations of the gospel, looking for the mercy of our Lord Jesus Christ unto eternal life. She was a native of Huntingdonshire: her maiden name was Vipan. She has left three small children. All that know her afflicted husband, will pray that he may be supported under so heavy a bereavement.

JOHN JAMES SMITH, Esq.

At the house of Joseph Gutteridge, Esq. at Denmark Hill, on Sunday, the 25th of Feb. John James Smith, Esq. many years a deacon of the church at Watford. Mr. Smith was a Christian of the good old sort; such a one as the Apostle John would have agreed to receive into the same church with "the well-beloved Gaius, whom he loved in the truth."

ERRATA.

Page 113, *for* "Mary Rutland," *read* "Elizabeth Rutland;" and *for* "Sept. 23," *read* "Sept. 16."

Review.

Orient Harping: a desultory Poem, in Two Parts. By John Lawson, Missionary at Calcutta. 7s.

The loveliest chords of the harp have often been struck by exiles and wanderers; but in addition to his voluntary exile, the character of a Missionary throws around Mr. Lawson and his writings a deeper interest. We cannot feel otherwise, with respect to those noble spirits, who have resigned all we, and they, count most dear to the heart, and whom we always admire, but dare not follow.

In a work like this, much that is original must necessarily be found: the scenery is so novel to English poetry, that it would not be possible to tread in the steps of any former delineator. Thus the poem opens.

"The orient panorama, glowing grand,
Strange to the eye of poesy; the depths
Of jungle shade; the wild immensity
Of forests, rank with plenitude, where trees
Foreign to song display their mighty forms,
And clothe themselves with all the pomp of blossom;
The fervid heaven, the hot consuming wind,
The fierce delirium of north-western storms
Black with vehemence; the vicissitude
Of shape and hue afloat upon the sky,
When the full clouds are tossed upon the gale:
The village thronged with sable peasantry." P. 1.

After a glance at the martial convulsions of Europe, the sound of whose trumpets, and the shouting of whose mighty ones, had reached even to the shores of India, the minstrel turns to calmer thoughts; to the spread of the gospel; to the obligation which all lie under to assist in this mighty undertaking. Then coming nearer home, he dwells for some time upon the worship and abominations of the Hindoos. A human sacrifice to Kalee, goddess of destruction, is thus vividly described.

"Died the pale boy this night, for he was led
Through the dark village to the place of death,
Where oft had died before him other boys.
Steady, inflexible, the Brahmuns walk
Behind, before, on either side, and calm
Chatter and smoke and smile. Some there are lean
And wrinkled, and betray that they are old;
With peevish self-conceit they boast of skill
In learned books, and righteous acts, and sputter
With toothless rage in pious controversy:
Others of broad and brawny limb, and step
Proud and majestic, toss the graceful poiter;
And, unconcerned in matters of dispute,
Swagger with bloated face, and ogling eyes,
And muslin-girded loins and slipshod heels
Triumphant. Younger ones are there, who, pert
And slim, march in the infernal throng." P. 32.

"Eager they come! they urge the trembling youth!
Poor fellow! how he faulters, with cold sweat
Bathing his forehead, and with speechless tongue,

And chattering teeth. Of curious arch
and turret
There stands the temple, with its grinning queen
Kalee, of bottomless darkness born, obscene.
There bends the neck of the poor quaking lad,
A human sacrifice. The hatchet falls!
That crash alone is heard. The guggling blood
Is on the ground. The priests have done their work,
And coldly walk away." P. 33.

That human sacrifices are to this day performed in India, there is but too much indisputable evidence. Some instances have come to the ear of government; but, although rewards have been offered for the apprehension of the murderers, as might have been anticipated, they have never been discovered. To conceal them was of course an act of piety. These pictures, and others similar to them, cannot be too frequently held up in this day, when so many make it their business to varnish over all the atrocities of the natives, and to discover all that is pure, and moral, and great, in their abominations. A very late writer upon India remarks, that it is a great pity those good men (the Missionaries) should spend so much labour in converting the natives to the Christian faith, when they might, to so much better purpose, instruct them from their own shasters, which exhort to forgiveness and forbearance, holding out the example of the sandal-tree, which perfumes the axe that fells it. False impressions like these, lively descriptions of the real state of India are most likely to remove.

Mr. Lawson touches upon each of the deities, and the worship and characteristics of each, till, having traversed the circle, he returns to the gospel, and its celestial loveliness. Of this the second part of the poem is principally composed. The sabbath morning is the source of many beautiful reflections, and the contrast between the sabbaths which smiled upon his infancy, and those which he has since spent in heathen lands, is very striking.

"It seems not like the sabbath. In my
youth
I felt with joy that blessed day of rest.
The workshop then was still,
No sound of loom nor spinning-wheel was heard.
Methought on hours like these I smelt
A richer fragrance in the shady sweet-briar.
To me the cowslip with the golden eyes,
Uplifted some to heaven, others downcast,
More beauteous smiled, and nature homage paid
To God.
My father sung, he loved an early anthem;
I felt the mellow note and thought of heaven." P. 156.

"Abroad
My mother took me by the hand. How sweet
The recollection, never to be erased!
I saw her slip the smooth gloves o'er her arms,
Equipped in silken gown, with circling sprigs
Besprinkled. Now the mottled shawl was ta'en
Forth from the drawers, and o'er the shoulders cast;
And high o'er neatly plaited cap and all
Sat the grave bonnet, chaste, of sober hue.
My hand in hers we sallied through the streets." P. 158.

The picture which follows of the unrespited traffick of an Indian sabbath, is very animated, and holds up to the imagination a portrait, which must, from its natural grouping and effect, be a correct one.

Among the sabbath reflections, is one peculiarly striking, arising from the reverting of the eye to the days of home.

"He loves his home;
He loves the rural vale that gave him birth,
And fostered all his infant hours. He loves
Each pictured recollection of the roof,
Obscurely seen between the sheltering trees.
Nor can the lapse of time obliterate
The rising images of past delight.
Mean were the offering, worthless were the meed
To have left a land, a home, he could not love.
Oft while his hoary parents, bowed with years,
Still tenants of the humble cot (endeared
To them because the scene of long-fled joys)

Mid daily prayers suffuse the failing eye,
Dropping big tears in memory of their son,
Whose absence they must feel, but ne'er lament;
Grief answers grief, and he in distant land
Unknown, unseen, indulges the deep sigh,
And cherishes affection's keenest pang."
P. 153.

The latter compartments are called "Death," "Hope in Death," and the "Soliloquy;" that is, of a reviving spirit. The description of the Irish Wake needs the author's assertion to render it credible.

Throughout the volume, much that is original and beautiful will be discovered, and we doubt not, the reader will be both interested and improved by its perusal; yet we cannot help wishing, that Mr. Lawson had bestowed upon some parts a higher polish. Had the quantity been somewhat less, the quality in all probability would have been higher.

We cannot resist the temptation here afforded us, of inserting the opinion of that excellent poet and christian, Mr. Montgomery, on the poem now before us.

"Of Mr. Lawson's poem, I can assure you, that after the deductions that must be made for occasionally dissonant verse and obscurity of phrase, there remains much to delight, and inform, and edify the reader; and no Englishman can peruse it, in the right spirit, without loving his own country more for the blessings with which it is crowned; and at the same time *fervently desiring, till desire becomes prayer, and prayer issues in exertion corresponding with the sympathy excited,* that all the dark places of the earth which are full of the habitations of cruelty and wickedness, may yet become participants of the same mercies with which this land is distinguished, and which are, by the purchase of the Redeemer's blood, a common inheritance for mankind, though few comparatively know to what they were born, while they are by nature heirs of a far different patrimony, and fewer enter into the present possession because of unbelief, hardness of heart, and contempt of God's holy word and commandment. May the ingenious and amiable author be signally successful in making the truth as it is in Jesus known in the uttermost regions of the east; and whether he there touch the harp of Zion, or sound the gospel trumpet, may thousands hear the joyful sound, and bless his labours for it."
J. MONTGOMERY.

An Appeal to the Legislature and the Public, more especially to Dissenters from the Established Church, of every Denomination, on the Tendency of Mr. Brougham's Bill for the Education of the Poor, to augment the Poor's Rate, &c. &c. By James Baldwin Brown, Esq. LL.D. 103 pp. sewed.

We have read several strictures on Mr. Brougham's intended Bill, and were not a little amused with the disappointment which they generally express, that the Bill should have originated with him. In the little we happen to know of the learned gentleman and his communications, we find complete deliverance from all surprise on the subject. He has certainly talked a great deal about the importance of education, and the Edinburgh Reviewers very naturally laud and magnify all he writes or says on this, or any other subject. But it appears to us as very questionable whether Mr. B. ever attached much importance to his own proposed measure. We are perfectly satisfied that if he had studied the most effectual method of checking the progress of knowledge among the lower classes, he could not have devised one that had the promise of greater success. He must have known that the persons to whom his Bill intrusts this business, are, of all others, those by whom it is most likely to be neglected; and that dissenters have not been so unconcerned about the education of their own children, and the children of the poor, as to be justly intitled to the learned gentleman's indifference and scorn. In the estimation of their enemies, what signify the opinions and feelings of "sectaries," who have neither talents nor virtue sufficient to render them worthy of

a voice on the subject? All this may be very true in the estimation of Mr. B. and his friends the Edinburgh Reviewers. Yet we must be allowed to state our conviction, that the proposed Bill not only wears the worst features of intolerance, but proposes a mode of education, though expensive, yet far less efficient than that which these despised sectaries gratuitouly afford to a very large proportion of the children of the poor.

There is a class of persons which will derive benefit from the Bill, and it is to be hoped they will be fully aware of their obligations to the honourable gentleman who proposed it. These are the parish priest and the parish clerk. To the one it gives power, and to the other property; and in the fair visions of the future, Mr. B. must have contemplated, with the purest satisfaction, the divine, and his now exalted coadjutor, enjoying the provisions of the Bill.

There goes the parson; O illustrious spark!
And there, scarce less illustrious, goes his clerk!

We are very much pleased with Dr. Brown's pamphlet. It is judicious, and temperate; and contains a faithful analysis of the intended Bill, and a complete exposure of its baneful tendency. In our opinion Dissenters are mistaken if they suppose the present Bill would be beneficial under any modification.

The returns of the number of children under a course of instruction in Sunday schools, are shown to be grossly incorrect. Dr. Brown says,

"The clause making the parliamentary returns to the inquiries of the education-committee evidence, is also extremely objectionable, alike in principle and practice. It is objectionable in principle, because it makes that evidence, which is not, like an act of parliament, a public document, with which every one ought, in contemplation of law, to be acquainted, or, from its being printed by royal authority, may readily acquaint himself, before he is called upon to answer its contents. Still more is it objectionable in practice, from the increase of expense, &c. which its being put in evidence will bring on the parties to every suit in which it is employed, not as conclusive testimony, which it ought to be, if any thing—but as testimony of a *primâ facie* nature only; open admittedly to be questioned, and capable of being disproved. In the multiplicity of plans of improvement and reform which have occupied so much of Mr. Brougham's active life, the Education Committee is evidently, and perhaps allowably, his hobby-horse. In his partial eyes the returns obtained by it have few, if any, faults; and, therefore, though verified but by the signature of the parochial minister, who has pleased himself in his manner of making them—he boldly gives them all the force and efficacy of an oath, stripping at the same time, the party questioning their correctness, (as questioned he admits they may be by either side,) of the privilege, which of all others the law is the most sumptuously jealous in preserving, that of a *vivâ voce* examination. Strangers see not, however, with a parent's eyes; and others have, therefore, openly maintained, and do still maintain, that in nine cases out of ten those returns are grossly incorrect, and materially defective. Nor does this charge, if sustained, necessarily impeach the veracity of the reverend gentlemen by whom the returns were made. The individuals by whom they were severally made, had not the leisure—and if they had, would have wanted the authority to make a census of the educated and uneducated of their parishioners, numbering from house to house; whilst from their situation and habits, they would be peculiarly uninformed, and subject to very grievous errors in guessing (for they could do no more) the state of education amongst the dissenting part of the population, of whom it is not saying more than is their due to assert, that for the most part, both grown-up persons and children are, at least, as well instructed in the common rudiments of learning as their neighbours of the established church, moving in the same rank of life with themselves."

The author of this pamphlet shows clearly that the operations of this Bill, if it be allowed to pass, will be, especially to Dissenters, harassing and vexatious. He justly says,

"Those who spend their days either in the routine of public life, in the metropolis or large towns, or but among men of their own religious sentiments, have a very inadequate idea of the lamentable effects of a difference of opinion in matters of faith and modes of worship, in many parts of this enlight-

ened kingdom. When Dissenters find ministers of the gospel in the established church, though men of education and information, so bigoted to the infallibility of their faith and rites, as, contrary to all law, civil and canonical, to refuse to marry, or to inter those who have not been baptized according to their rubric; when the strong arm of the law itself is needed, yet is ineffectual, to protect their ministers from insult, and their worshipping assemblies from outrage and disturbance; they surely may be excused for feeling more than ordinarily jealous of any accession of power to those who want not the will to injure and annoy them.

"Dissenters of all denominations must, in principle, be hostile to this Bill, and in as far as by law they can, will naturally oppose its execution, seeing that all, or nearly all its provisions, are avowedly framed with no friendly reference to their principles, or to them."

We perfectly agree with the learned author, that Dissenters will not be true to themselves, nor to posterity, if they do not oppose to the very utmost of their power this intended measure. They are too numerous, too respectable, too benevolent, and too loyal, to have their appeal to the legislature rejected, when temperately, but firmly, expressed. They are in every direction, according to their ability, carrying into effect the benevolent wish of our late revered King, that every one of his subjects might be able to read the scriptures. And our present august Sovereign has assured them from the throne, that he will maintain their liberties inviolate.

We are sorry our limits prevent our giving further extracts from this valuable pamphlet. We strongly recommend it however to the careful perusal of all our readers.

Devotional Retirement recommended and enforced: with Meditations and Remarks. By Augustus Toplady, A.B. late Vicar of Broad Hembury, Devon. A new Edition, arranged, with an Index. 12mo. Bds. 134 pp. 1820. 2s. 6d.

We are indebted for this new edition of a very excellent work to the Rev. Thomas Gough, the respectable pastor of the Baptist church at Westbury Leigh.

Mr. Toplady was the author of many other works, a list of sixteen of which now lies before us, among which is his celebrated "Historic Proof of the Doctrinal Calvinism of the Church of England," in 2 vols. 8vo. 1774.

The present work contains Meditations on

Affliction — Benevolence — Christian Ministers—Consolation—Death and Glory—The Divine Immutability —The Divine Purposes—The Divine Wisdom—Effectual Calling—Efficacious Grace—Election—and many other subjects.

The following extract is from the Meditation on Sanctification.

"Examine yourselves whether you are in the faith; whether you have reason to trust, that the power of converting grace hath begun to work effectually upon your hearts. In a word, whether you have experienced what it is to be called from a state of nature to a state of grace. Though we are not called to be apostles, yet all who appear with Christ in glory are called to be saints. And what is a saint? One who is hallowed, or set apart, by divine grace, for the use and service of God; one who is made a partaker of that faith which relies, singly relies, on the blood and righteousness of Christ, for justification with God; and who is a subject of that holiness without which none shall see the Lord; one who leaves all things, so far as they consist not with faith and a good conscience; who counts all that earth can give but dross and dung, when compared with the excellency of the knowledge of Christ, and with the privilege of being found in him; who rises up into the moral likeness of God, and follows the Lord that bought him, in sanctification of the Spirit, and belief of the truth. Such persons have fellowship with the Father, and with his Son Jesus Christ: they have a manifest interest in the favour of the former, and in the merits of the latter. Walking in the fear of the Lord, and in the comforts of the Holy Ghost, they are built up into temples for God: their grace, their peace, and their joy are multiplied."

This book deserves a wide circulation.

History of Intolerance; with Observations on the Unreasonableness and Injustice of Persecution, and on the Equity and Wisdom of unre-

stricted Religious Liberty. By Thomas Clarke. 8vo. Bds. 468 pp. 10s. 6d.

THE history of persecution is almost coextensive with the history of the world; and yet, as Earl Mansfield justly remarks, "there is nothing more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, or more iniquitous and unjust." It is contrary to common sense; for what can be more absurd than

To make men orthodox
With blows and with knocks,
And to hammer faith into their brains?

And it is equally impolitic. Persecution was amongst the foremost of the vices which brought on the destruction of the Roman empire in the west, the civil war in England, the dismemberment of Poland, and the late Revolution in France: and when did the British empire ever more flourish than since the glorious and happy accession of the illustrious House of Brunswick to the throne of these realms?

The present interesting work proceeds from the pen of a respectable Baptist minister of Waterford. It reaches from Cain, the first persecutor, to the dissolution of the Western empire in Augustulus. It comprehends, in no small degree, not only the history of the Jewish and other ancient nations, but of Christianity during the first five centuries. And as the materials are ample, so it is ably executed. It deserves to be generally read, and is, especially, a book highly proper to be put into the hands of youth.

In the remaining part of the work, we recommend to the author the confining of himself to a history of facts. In the present volume, the unreasonableness, the injustice, and the impolicy of persecution are so abundantly shown, that any additional observations upon those heads are unnecessary.

Intelligence, &c.

BURMAH.

Interesting Letter referred to in our last, Page 125.

Rangoon, Dec. 8, 1819.

REV. AND DEAR SIR,

Being about to leave Rangoon on a visit to the court of Ava, we feel it our duty to state the reason.

Till within a month or two ago our affairs appeared in a prosperous state. Many daily heard the gospel—cases of hopeful inquiry frequently occurred—no serious opposition appeared—and four persons, the first fruits of Burmah, gave evidence of having obtained the grace of God; three of whom have been baptized.

Some time, however, before the baptism of the two last, the death of the emperor gave a different aspect to affairs. The former emperor was hostile to the priests of Boodh. On his death, the hopes of the priests began to revive; and the new emperor's friendly disposition has tended to restore the religious establishment to its former privileges and rank.

Soon after these events began to transpire, our fifth inquirer, a teacher of learning and influence, was accused before the viceroy of heretical sentiments. The viceroy directed further inquiry to be made. Our friend went to the head of ecclesiastical affairs in Rangoon, made his peace with him, and discontinued his visits to the zayat. This circumstance spread an alarm among all our acquaintance, and occasioned a complete falling off at the zayat; and, with the exception of the teacher above named, and those who have already joined us, we are completely deserted.

It appears to us that there remains but one course—to go directly into the imperial presence, lay our missionary designs before the throne, and solicit toleration for the Christian religion. By this proceeding, we hope to discover the real sentiments of the emperor. We hope to ascertain, whether he is devoted to Boodhism, or has imbibed, in any

degree, the opinions of his grandfather, and disguises them at present, from motives of policy. If the former be the case, he will prohibit our missionary work, and we shall be under the necessity of leaving his dominions. If the latter, he will, we hope, give us at least such private encouragement as will enable us to prosecute our work.

In approaching the throne, we desire to depend on the presence of our Saviour. We have indeed no other ground of hope. We trust that, if the set time to favour Burmah is come, He who is excellent in working, will open a wide and effectual door. But if the Lord has other purposes, it becomes us meekly to acquiesce

We commend ourselves and the mission to the sympathies and prayers of our fathers and brethren, and remain,

Rev. and dear Sir,

Your devoted servants in the Lord,

A. JUDSON, Jun.

J. COLMAN.

The Correspond. Sec. of the Bap. Board, &c.

THE CONTINENTAL SOCIETY.

THE funds are extremely low, and its income inadequate to its demands. The annual subscriptions do not exceed £130. while the yearly expenditure is above £900. The Committee invite the attention of the friends of true religion to this important object. For if societies are liberally supported which are formed for the dispersion of the scriptures through *the world*, and for evangelizing the *heathen nations*, ONE HUNDRED MILLIONS of souls, who are our near neighbours, and to whom we are bound by many ties, should not escape our regard; and surely the only society that is now in existence for ameliorating their condition, will not fail of support, nor plead their cause in vain.

MR. BROUGHAM's BILL.

DR. Williams's Library, Redcross-street, Feb. 26, 1821.—At an Extraordinary Meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations, the following Resolutions were unanimously adopted.—

1. That we are deeply impressed with the conviction of the supreme importance of universal education to the great interests of morals and religion; and that we have always considered the promotion of education, to the furthest extent of our power, to be an imperative christian duty.

2. That we have witnessed, with great and increasing satisfaction, the highly beneficial influence on the moral and religious state of our country, which has attended the disinterested and benevolent exertions of individuals, as well as of public associations, in the institution of schools for the instruction of all classes of the poor without distinction of sects and parties, and more especially of Sunday schools.

3. That the bill introduced into Parliament by H. Brougham, Esq. entitled, "A Bill for better providing the means of Education for his Majesty's Subjects," in our decided opinion, is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary to their support, by discouraging that zeal and assiduity and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted; and by such means to retard instead of accelerating the professed design of the bill.

4. That to many of the fundamental enactments of that bill we have other invincible objections: because they confer undue and most dangerous power on the clergy and dignitaries of the established church, without providing any adequate checks against the abuse of that power, and by so doing expose the lower classes of dissenters to insult, to oppression, and to persecution; because they impose a burdensome tax for the support of the schools to be established, while by the constitution of those schools a large proportion of the most indigent part of the population, who can attend only on Sunday schools, will derive no benefit from them; because they are wholly confined to the instruction of boys, and no provision whatever is made for the very important object of female education; and because, by including all individuals who are not members of the established church under an unjust and invidious proscription, in virtually pronouncing them unworthy of being intrusted with the education of the children of their fellow-citizens, or with any share in the management or control of schools of which the majority of scholars may not be children of churchmen, and where even their own children may be entered, the bill increases the civil disabilities, and encroaches on the religious liberty of dissenters.

5. That for the reasons above mentioned, without entering into more particular exceptions, a petition be presented to both houses of Parliament,

praying that the bill may not be passed into a law.

(Signed) JOHN RIPPON, D.D. Chairman.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The humble Petition of the Congregation, &c.

SHOWETH,

That your Petitioners are not surpassed by any description of their fellow-subjects in solicitude, that "all classes of the people may reap the great benefit of improvement in knowledge, morals, and religion, which are the main support of every nation."

That, influenced by this principle, your Petitioners have contributed their zealous exertions in instituting and supporting schools for the instruction of the children of the poor, without distinction of sects or parties, and more especially of Sunday Schools; the latter containing, in England alone, more than five hundred thousand scholars; which schools have had a most beneficial influence on the moral and religious state of our country, and are rapidly increasing in number and utility.

That your Petitioners have observed, with great concern, the introduction of a Bill into your honourable House, entitled, "A Bill for better providing the Means of Education for his Majesty's Subjects," which, they are decidedly convinced, is calculated materially to injure those invaluable institutions, by destroying the funds which are necessary for their support; and by discouraging that zeal and assiduity, and subverting those arrangements, without which the education of the lower classes cannot be effectually promoted.

That your Petitioners particularly deplore the unhappy effects which such a Bill must have on a large proportion of the most indigent part of the population, who can attend only on Sunday Schools; as also on the female children of the poor, for whose education it makes no provision whatever.

That your Petitioners view with apprehension the undue and most dangerous power which this Bill confers on the clergy and dignitaries of the Established Church, without providing any adequate checks against the abuse of that power; thereby exposing the lower classes of Dissenters to insult and to oppression.

That your Petitioners, whose loyalty and attachment to the constitution of their country have ever been unquestionable, regard this Bill as a measure which would subject them to an unjust and invidious proscription, by virtually pronouncing them unworthy of being intrusted with the education of the children of their fellow-citizens, or with any share of the management or control of schools, at which the majority of scholars may not be the children of churchmen, and where even their own children may be entered; and, by such means, increase the civil disabilities, and encroach on the religious liberty of Dissenters.

That your Petitioners, for the reasons already mentioned, without entering into more particular exceptions to the Bill, humbly entreat your honourable House, that it may not be passed into a law.

And your Petitioners, as in duty bound, shall ever pray, &c.

N. B. Congregations in the country may, if necessary, send their Petitions to the Care of the Rev. Dr. Morgan, at Dr. Williams's Library, Redcross-street, London.

THE SOCIETY

FOR

Promoting Religious Knowledge among the Poor.

It is impossible for any benevolent mind to contemplate, without the most pleasing emotions, the exertions that are made for the general diffusion of Divine Knowledge, and the extension of Christ's Kingdom in the earth. That such exertions shall not be in vain, we may indulge the most confident hope. The various Bible, Missionary, and Tract Societies, which have, within the last twenty years, been called into existence, are the glory and boast of our land; and constitute a much surer foundation of hope, that we shall be a spared, and not a destroyed people, than the most numerous and well disciplined of our fleets and armies.

Of the numerous Institutions formed for the spread of pure and undefiled religion, "The Society for Promoting Religious Knowledge among the Poor," has the honour of being one of the oldest. It has been in existence, and active operation, upwards of seventy years. It was established August 8, 1750, by a few persons of pious, liberal, and enlarged minds, who being deeply impressed with a sense of the deplorable ignorance which prevailed, especially in the lower ranks of the community, agreed to associate for the purpose of dissemi-

nating among such the knowledge of Divine Truth, by furnishing them with Bibles, and with other plain practical Books on religious subjects.

There is one feature of this Institution peculiar to itself. Each subscriber of One Guinea annually, is entitled, according to a strict and fair rotation, to a nomination of books of the value of Forty Shillings, and subscribers of Two Guineas annually are entitled to a nomination of books of Four Pounds value, and so in proportion, of which notice is regularly sent, and sufficient time allowed for claiming them. So that should any doubt exist as to the appropriation of the contributions to other Societies, and the amount of good effected by them, no such doubt can exist here; as every individual becomes the distributor of his own liberality, and the witness of its happy results.

If any respect be due to an Institution for its venerable antiquity, for its efficient instrumentality in promoting the cause of vital godliness, and for its adaptation for still greater usefulness, this Society will not be suffered to languish, still less to be dissolved. The fact need only be stated, that this Association, the result of the united wisdom and piety of our forefathers, is in a declining state, to induce the friends of Zion to come forward to the help of the Lord against the mighty.—Annual Subscriptions and Donations received by Ebenezer Maitland, Esq. Treasurer, Clapham Common; Rev. W. J. Abdy, A.M. Horselydown; Rev. A. Rees, D.D. 7, King's-road, Gray's-inn-lane; Rev. J. Clayton, Manor-House, Walworth; Rev. J. Rippon, D.D, Grange-road, Bermondsey; Rev. R. Hill, A.M. Surry-road; Messrs. Whitmore and Co. Bankers, Lombard-street: and by Mr. James Norton, Secretary, 47, Fish-street-hill; Mr. John Cooper, Collector, 11, Pump-row, Old-street-road; and Mr. John Barfield, Bookseller to the Society, 91, Wardour-street, Soho.

NEW BAPTIST CHAPEL,

Alfred-Place, Kent-Road.

On Tuesday, November 1, 1820, the above Chapel was opened for public worship, when three sermons were preached; that in the morning by Mr. R. Stodhart, of Pell-street, from Psalm xxvii. 4; that in the afternoon by Mr. W. Shenstone, of Alie-street, from 1 Cor. xv. 25; and that in the evening by Mr. J. Chin, of Walworth, from Acts xi. 23. The services were interesting and well attended, and it is hoped that this little cause will prove a blessing to that long neglected neighbourhood.

ORDINATION.

January 1, 1821, Mr. William Young was ordained pastor of the church meeting in the above Chapel. Mr. Wilmshurst commenced with reading and prayer; Mr. Pritchard stated the nature of a Gospel Church, asked the usual questions, and received Mr. Young's confession of faith: Mr. Ivimey offered the ordination prayer; Mr. W. Shenstone gave an affectionate and impressive charge from Deut. xxxii. 23; Mr. Chin concluded in prayer.

In the evening, Mr. Williams of Grafton-street addressed the church from Col. iii. 15.

NEW CHAPELS

Belonging to the Particular Baptists, in Monmouthshire.

PEN-ALLT.

Oct. 10, 1820, a new Chapel was opened at Pen-allt, about three miles from Monmouth. On this occasion four sermons were preached. Messrs. Fry of Coleford, Psalm cxxii. 9; Phillips of Caerleon, Psalm xxxiv. 4; Lewis of Chepstow, Matt. iii. 12; and James of Pontrhydyrun, Zec. vi. 12. Prayer, by Messrs. Wright of Bishop's-wood; Jones, Talycoed; James, Pontrhydyrun; and Davies, Hereford. The place was well attended, and much of the Divine presence was enjoyed. This place being in a very benighted state as to the gospel, like most places around it, it was considered a very desirable object to introduce the glad tidings of salvation among the inhabitants. This was at length effected by Mr. Wright. He laboured much in preaching the word from house to house among them, but not without some encouragement, and it appears that his labours were not in vain. Though there is not one member belonging to the Baptists at present in the place, yet we believe that there are a few enlightened characters amidst the ruins of the fall. Many of these poor people laboured hard in erecting the building; and they appear to be very zealous with the cause of Christ, and anxious to hear the word of God, and seem comfortable under the joyful sound. May the Lord send now prosperity!

MONMOUTH.

Oct. 25. 1820, a new place of worship was opened at Monmouth. Sermons by Messrs. Fry of Coleford, from Matt. xviii. 20; Williams of Ryeford, Luke xv. 7; Hawkins of Eastcombs, Acts. xvii. 18. Prayers by Messrs. Horlick of Penall; Skinners, (Independent); Rogers of Garraway; and Jones of Talycoed. Both places, Pen-allt and Monmouth, are supplied by Mr. John Jones of Cefn-Mawr, late student at Abergavenny.

GLASGOED CHAPEL.

Nov. 21, 1820, a new Meeting-house was opened, called the Glasgoed Chapel, in the parish of Llanbadock. Sermons: *Welsh*—by Messrs. Hiley, Llanwenarth, Prov. ix. 1—5; Evans, Penygarn, Job xvii. 9:—*English*—Thomas, Abergavenny, Psalm xxv. 11; Phillips, Caerleon, Psalm i. 3. Prayers, by Messrs. Jones, (Student); James, Pontrhydyrun; and Michael, Sion Chapel. Hymns, by Mr. James of Pontrhydyrun. Expense of the building, about one hundred pounds; subscription, forty-six pounds; collections at the opening of the chapel, eleven pounds: remain, about fifty pounds.

RHAGLAND.

Dec. 13, 1820, a new Chapel was opened at Rhagland. Sermons, by Messrs. Wyke of Abergavenny, Psalm cii. 16; Phillips, Caerleon, Jer. xxxi. 23; Jones of Monmouth, 1 John ii. 1; Davies of Hereford, Mal. iii. 16. Prayers, T. Jones, Student, W. John, ditto; and M. Jones, Talycoed.

ASSOCIATION.

CORNWALL.

On Wednesday, December 27, 1820, the half-yearly meeting of Baptist ministers and churches of the western parts of this county, was held at Helston. Messrs. Green and Smith preached on the occasion; the former in the morning, On the ministerial character of Paul, from Gal. vi. 14; the latter in the evening, On the importance of using every means for the salvation of souls, from Prov. xxiv. 11, 12. On the preceding evening, Mr. Clarke preached, On the various hindrances to prayer, from 1 Peter iii. latter part of verse 7. Messrs. Dore, Heath, Lincoln, Green, and Clarke engaged in the devotional services.

The next meeting will be held, God willing, at Penzance, in Easter week. Brother Lane to preach.

ORDINATION.

CAMBRIDGE.

On Wednesday, December 20, 1820, the Rev. S. Thodey, late of Homerton Academy, was ordained to the pastoral office over the church and congregation, Downing-street, Cambridge. The solemnities of the day were commenced by the Rev. T. Towne of Royston, who read suitable portions of scripture, and engaged in prayer. Mr. Morell of St. Neot's, with much force and ability, described the nature of a gospel church. The usual questions were proposed by the Rev. Mr. Hopkins of Lincoln, who also received the confession of faith. Mr. Chaplin of Bishop's-Stortford offered the ordination prayer, accompanied with the laying on of hands. An impressive charge was delivered to the minister, by the Rev. W. B. Collyer, D.D. F.A.S. of Peckham. The sermon to the people, distinguished by its appropriateness and fidelity, was preached by the Rev. W. Clayton of Saffron Walden. Mr. Drake of Green-street concluded with prayer. Mr. Dobson of Chishill announced the hymns; and Mr. Wilkinson of Saffron Walden preached the lecture in the evening.

On the preceding evening, the Rev. Dr. Collyer eloquently advocated the cause of the Cambridge Benevolent Society, at Mr. Edmonds's Meeting-house in St. Andrew's-street, when a handsome collection was made. On each occasion numerous and respectable auditories were assembled, and a more than common degree of devotional feeling and deep interest appeared evidently to prevail.

NOTICES.

The next Anniversary of the Hertfordshire Union will be held at St. Alban's, on Wednesday, April 18, 1821, when the Rev. Mr. Leifchild of Kensington is expected to preach.

The Wilts and Somerset Association will hold their next Meeting at Mr. Saunders's Meeting-house in Frome, on the Tuesday in the Easter Week, when the Brethren Edminson of Bratton, Shoveller of Melksham, and Seymour of Bradford, are expected to preach.

The Annual Meeting of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday, May 2, 1821, when the Rev. Mr. Edmonds of Cambridge, and the Rev. Mr. Anthony of Bedford, are expected to preach.

Irish Chronicle.

THE conductors of the Baptist Irish Society are left not only without funds, but, for the first time since its commencement, are in considerable arrears to their Treasurer; besides that another bill, amounting to £350, has been accepted for payment. Conscious, however, that they have no other ends to promote in Ireland, but to "work the work of God," and by means which HE has promised to render effectual, they cannot but hope that the pecuniary supplies will be provided. It is very encouraging to the Committee to know, that the plan and pursuits of the Society meet with the approbation of those who are peculiarly competent to form an unbiassed opinion. An instance of this kind appears in the sentiments of Mr. John Marshman of Serampore, (eldest son of the Rev. Dr. Marshman,) who, our readers know, has been much employed in promoting schools for the natives of India.

Extract of a Letter from Mr. John Marshman, to the Secretary, dated

Serampore, October 30, 1820.

—— "I feel peculiar pleasure in saying how greatly we have felt encouragement from the success which has attended the labours of your Society in Ireland, while engaged in a work similar to that in which we have now embarked for more than four years. The state of society among the lower orders in both countries seems to have a considerable degree of affinity; and as it is the influence of these efforts in the renovation of character which forms the chief object of ultimate hope, the progress which has been made by the Irish Society towards the accomplishment of this object, is calculated to afford high encouragement to those engaged in similar undertakings. That these efforts will finally be crowned with success there can be no doubt; the simultaneous exertions now making wherever ignorance is to be found, is a pledge of the most pleasing nature; while every blow aimed at ignorance and vice in one country, produces a powerful reaction on all other countries on which the light of knowledge is now dawning."

Mr. Marshman proceeds to give an account of the College at Serampore, "to train up native Christian youth in the literature of the East, and the science of the West." They have made considerable progress in the buildings: the centre building covers a third of an acre, and contains the library, examination halls, and side rooms for the exhibition of exercises. They have forty Christian youths under instruction in the *Sanscrit* language, (the learned language of the East,) many of whom are making rapid progress; and the first scholar, who is a member of the church, and who walks consistently, has made so remarkable a proficiency as to have astonished the native pundits.

From the Rev. Josiah Wilson to the Secretary.

Ballina, Feb. 17, 1821.

MY DEAR BROTHER,

Almost every day since my last has been spent among the schools. And though it might be expected that the similarity of character, &c. that prevails in the teachers and in the scholars, and the identity of the objects pursued, would occasion a want of interest; or that the persevering opposition of those who are hostile to

those objects, would produce discouragement; yet nothing of this seems to prevail. On the contrary, the interest and confidence of old friends seem to be increased, and new friends are occasionally appearing, who manifest a lively interest, aed exert a commanding influence. Of the truth of these remarks you will have unequivocal evidence in the return that will be made of the schools for the current quarter. The inspection is not yet completed, but hitherto, in most cases it has been truly gratifying.

I say thus much now, because efforts the most unparalleled have been made to suppress the schools entirely in many places; and artifices, some the most puerile, others the most diabolical, have been resorted to, to intimidate the children and the parents, but with very little success.

The advantages of a scriptural education are daily manifested, and increasingly felt; and I feel assured that nothing but the establishment of a similar system, will prevent the successful operation of that at present in existence. The gentlemen of the country show that they now appreciate the advantages enjoyed by the poor, by their increased exertions to aid the cause; and the peasantry, by their determination to send their children to the schools; of which determination, amongst others that have been expressed, I will mention one. A priest asked one of his flock to subscribe a penny per week in aid of a school to be established.—He refused. He was pressed hard, but to no purpose. He was threatened. Still he was firm, and assured the Father Confessor, that "until the Pope handed largely out of his own coffers, and was imitated by the bishops, and this was followed up by the subscriptions of the priests, so that a good foundation might be laid, not one penny of his money should be given to such an object, while there were free-schools at hand."

Extracts from the Journal of the Rev. Isaac M'Carthy.

Tullamore, Feb. 18, 1821.

JANUARY 1, 1821.—Rode ten miles, and preached at Rahue Meeting-house at ten o'clock, and was exceedingly well attended. I had my fears that they were influenced by an old superstitious notion, which prevails in other countries as well as poor Ireland, that unless the first day of the new year is commenced well, ill luck will attend them the remainder of it, but I believe that they were actuated by a spirit more noble and divine. The remainder of the week I was very unwell for two days, but Providence blessing suitable means, I was enabled to resume my labours.

Monday, the 8th. — Inspected the school there. About fifty children give regular attendance now, and the new repeaters, being eight in number, had committed to memory eleven chapters since the last inspection. The remainder of the week preached at my own cottage, and in the neighbourhood. Saturday, I rode about twenty miles, and preached at Curnomuch, in the county of Longford, in the evening. While sitting at the fire, before sermon, an old man, who has been clerk of the church about thirty years, said, "Sir, I wish very much to have the words of Christ explained to me, 'He that believeth on me, hath everlasting life.'" This led me to meet his wishes, not only by unfolding that salutary doctrine of an unconditional salvation, through the righteousness of Christ, but by preaching from that momentous question: "What must I do to be saved?" which seemed to arrest the attention of all present.

Brother Barnett, the man I baptized some years ago, is now zealously engaged in spreading the knowledge of the truth every moment he can spare from his business. He reads and expounds the word of life gratis at Curnomuch, and in his own neighbourhood, in my absence; and his willing labours I hope will be followed by much good.—Monday, 15, I inspected the school there, and found forty-two children present.

I rode to Longford. Was sorry to find I could not preach in the sessions'-house. Was informed by the schoolmaster that a gentleman had called on him, who was exceedingly anxious to see me. When the congregation was dismissed, this gentleman made himself known to me. I invited him to my lodging. On the way he said, "About three years ago, I heard you preach in the town of K—— from those precious words: 'Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy;' which sermon (said he,) under the Divine influence, was made the power of God to my salvation. Since that period, the doctrine of imputed righteousness, with its accompanying doctrines, is peculiarly precious to my soul. I have long earnestly desired to see you, to let you know that you were the instrument of my conversion. I am a student in the college of Dublin: I mean to take my degrees for the ministry, and if it please God to spare my

life, to make known that glorious gospel to others, which you made known to me." He repeated the principal part of a controversy which I had with a gentleman the same evening, on the subject of an unconditional salvation through the righteousness of Jesus; which he said was so imprinted on his mind, that he would remember it through all the changing scenes of life, and so fixed his principles, that he was never since disposed to doubt of their truth. This instance of usefulness lifted my poor sinking head above the wave, and convinced me more than ever of the utility of itinerant preaching. I have opened two doors this time between Longford and Boyle, where I have made appointments to preach, on my return.

Thursday, the 18th.—Inspected the Longford School. There are sixty-three children on the list, who attend remarkably well. I found sixty-six present, fifteen of whom had committed twenty-four chapters to memory since the 30th of last November. I preached in Kanagh in the evening. Some opposition is manifested here; nevertheless, I was very well attended, and I think we had a profitable time.

Friday, the 19th, I inspected the school. There are sixty-four names on the list, and I counted sixty-two present; fourteen of whom had committed to memory forty-eight chapters in the New Testament, from the 1st of December, 1820, to the 19th of January, 1821. I continued in the school from eleven o'clock until some time after the candles were lighted.

Sunday, 21, preached twice at Ferbane. We had a happy time at communion, and am rejoiced to say, that the church is still, with the exception of one or two members, going on well. I had a long and pleasing conversation with the Catholic girl, who is inquiring after divine truth, and I have no doubt but she has abandoned every dependence on the merit of human works for her salvation. She said that her sister, through her means, is now beginning to see the marvellous light of the gospel. Our God is working in our day, and who can let him?

On Saturday the 3d, at nine o'clock in the morning, called on Lord D—— and obtained his promise of five pounds towards building a meeting-house at Abbeyleix. His lordship has given an eligible lot of land for the chapel, and five pounds per annum for the general purposes of the Society. I know not where his equal is to be found. Other gentlemen in the neighbourhood, influenced by the example of his lordship, subscribed towards the object. If the building does not go on now, I am sure the injury done will not be easily repaired.

Friday, Saturday, Sunday, (the 4th of February,) Monday, and Tuesday, I preached in Abbeyleix and its vicinity. Wednesday preached to about two hundred persons in the market-town, Mountroth; Saturday at my own cot, and on Sunday, (the 11th), at Rahue.

JOURNAL.

Sunday, December 31.—Preached today in Tallow to about thirty people. In the evening my subject was a solemn one —the rapid flight of time.—May it make a deep and lasting impression on my own mind, as well as on the minds of those who heard it! I sometimes think, if we could have the same views and feelings all through life, which we are likely to have at its closing hour, they would infuse into our public services a peculiar seriousness, solemnity, and ardour.

Monday, January 1.—Preached this morning also in Tallow. A considerable share of obloquy attaches itself even to the circumstance of attending preaching in this barren and wicked spot. The very sight of a Bible is sufficient to excite the displeasure, and draw forth the sarcasms of the devotees of Rome. Passing along the street this morning, from the place of meeting, a little boy was carrying home the Bible under his arm, who was thus accosted by a man standing at his door: "Is that the Bible you have got under your arm, Bob?" "It is what you have not got," replied the youthful bearer of the sacred treasure. "That is a droll thing you have got," rejoined the reviler of God's most holy word. The remark was evidently made to raise a laugh against us. Blessed Jesus!

"If on my face, for thy dear name,
Shame and reproaches be;
I'll hail reproach, and welcome shame,
If thou remember me."

Sunday, 14.—Preached to-day in Middleton, to about fifty hearers, and enjoyed a pleasant, and I trust a profitable, opportunity. Here are two or three warm Christian friends, with whom it is refreshing and delightful to associate. Heard the clergyman of the parish preach an excellent gospel sermon, and was much pleased to find some of the people reading the most interesting works; such as Romaine's Sermons on the Law and the Gospel. I hope the Lord has a work to accomplish in this place.

Sunday, the 28th.—Preached to-day in Tallow. The congregation moderately large, and very attentive and serious. A young man from Youghall being present, we held a prayer-meeting after the evening's service, and implored the blessing of God on the preaching of his own word. Lord, hear our prayers, and give the increase.

Friday, February 9.—Preached this evening in Tallow to about twenty-four hearers, who heard the word with apparent seriousness, attention, and satisfaction. May they indeed enjoy the blessedness of the people who know the joyful sound!

Sunday, the 11th.—Spent this day in Fermoy, and upon the whole was kindly received. Consulted with Mr. Bruce, the Methodist preacher, respecting their hours of worship, which I found to be ten in the morning, and seven in the evening. I proposed preaching at eight and five; but Mr. Bruce told me, I should not have a congregation at eight in the morning. He therefore proposed my preaching for him at ten, which I gladly embraced, and intimated my intention of preaching in the Court house at five o'clock; but being told by Mr. Bruce, I might as well occupy their house at five, as it did not interfere with their hour, I gladly availed myself of the very friendly offer, and preached at five to about sixty people.

I was very kindly received by a Mr. Whitney, and others, from whom I received some accounts of Brother Thomas, highly gratifying, and from which we may be led to hope his labours have not been altogether in vain. William Bearden, a man who goes round the country reading the Irish Testament, travelled with me, and greatly opened the way for me. After the morning's service, without saying a word to me of his intention, he went to Bathcormuck, a village between three and four miles from Fermoy, and brought two people to the afternoon's service, to whom he introduced me, and who warmly invited me to visit them next day.

Monday, the 12th.—Went accordingly to Bathcormuck, which place we reached about twelve o'clock. Having given out that I would preach in Tallow in the evening, I could not stop with them more than two hours. I mentioned to them, that if a few people could be collected at once, I should endeavour to speak a few words to them. At such an unseasonable hour, I hardly expected any person would attend; but, to my astonishment, in a few minutes they came dropping in, till we had a congregation of between thirty and forty people. A most interesting congregation they proved to be: they received the word with gladness, and evident marks of the most lively satisfaction. I spent a most delightful and happy hour; seemed elevated to the very gate of heaven, and found it good to wait upon God. I was warmly solicited to visit them on a Sabbath, and I should delight to do so; but the distance is great—twenty-two long miles from this. After preaching at this place, I walked eleven long Irish miles to Tallow, where I arrived, weary and fatigued in body, but greatly refreshed in spirit. The people were assembling, and, weary as I was, I went immediately to preach, and enjoyed another precious season. About forty people attended, and what was better, I hope the Lord was amongst us of a truth; a very marked attention was visible, and a pleasing solemnity seemed to sit on every countenance, while I testified unto them the gospel of the grace of God. I am sure you will join with me in praying that the "God of all grace may give testimony to the word of his grace."

Upon the whole, I think this has been one of the most delightful days I ever spent. Oh that it may be a token for good to some precious souls!

I met with a steady looking young man, who seems very much attached to Baptist principles. He introduced the subject, and remarked, that he thought reason itself was sufficient to teach a man, that the time when he was brought to the knowledge of the truth was the proper time to receive Baptism. This young man was brought up a Roman Catholic, and can speak the Irish language. I hope to become better acquainted with him.

JOHN HAMILTON.

The Rev. Mr. Morgan of Birmingham has the best thanks of the Secretary, for having obtained for the Society's use Twenty Testaments. These were presented by the CHILDREN *of a family, in consequence of Mr. Morgan having represented in a sermon "the deplorable state of the people of Ireland."*

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

KENT.

We mentioned, in our Number for February, that our friends in this county had kindly resolved to make a general collection through all their churches, in order to assist the Mission in its present difficulties. In announcing their design, we ventured to express our pleasing confidence, that what had been so promptly and liberally devised by our dear brethren, composing the Committee of the Auxiliary Society for the county, would be met with equal cordiality and kindness by the friends at large. To say that the event has justified our expectations is saying too little; it has far exceeded them. Although Kent has suffered *peculiarly* by the failure of the hop plantations in the last season, the produce of this kind and vigorous measure has been more than *three hundred and seventy pounds*. We feel that our humble acknowledgments are due, in the first instance, to Him who instructs the liberal to devise liberal things; and then to our brethren who formed the respective deputations, and to the churches and individuals who so generously assisted them; including many of different denominations from ourselves, whose kindness, on this occasion, entitles them to the affectionate esteem of the whole Society. The following letters will give more particular information.

From the Rev. George Atkinson to Mr. Dyer.

Margate, March 3, 1821.

My dear Brother,

I am sure you will rejoice with me in the success which has attended our humble, but well meant, attempt to promote the Redeemer's cause, by serving the Mission in its present embarrassed state. Brother Giles returned home on Thursday. As nearly as he was able to calculate, the proceeds of their tour through East Kent would be about £150. I am happy to add, that in the western division of the county, the sum of £214 18s. 1d. has been raised on this interesting occasion. It is a gratifying circumstance, that, wherever we went, such was the sympathy manifested by Christians of all denominations, and such the almost universal kindness of our Pædobaptist ministering brethren, that the work, instead of being a source of vexation and disappointment, afforded us real pleasure. I hope the business will be taken up throughout the country, and then it will be seen how many friends there are who are ready to help the Society in its distress. There has been much in our experience to encourage others.

From the Rev. William Giles to the same.

Chatham, March, 1821.

We feel, I believe, unfeignedly thankful to a gracious God, who hath mercifully preserved us, given us favour in the eyes of all denominations, and prospered the work of our hands. The fruit of all our labour will be, I believe, a present lift to the Society of not less than £350. We were, and so were all that have heard of our success, astonished, when we consider the pressure of the times, and the comparatively little interest that has yet been excited in some parts of this county

to Missionary objects. We consider this, however, the least of the advantages that will be derived from our tour. We were, I think, unusually assisted in preaching Christ to the people; and most of our sermons were directed to the nature and glory of his kingdom, in its connexion with Missionary exertions. Our labour has been great, but our health and strength have been mercifully preserved. We were received at every place with much real christian hospitality; and we could not but admire, that Christians of all denominations seemed to consider the Baptist Mission as a work that God had much owned, and an object in which they had all a joint interest. Some congregations, however, had scarcely known any thing about it, and all our information appeared to them as strange news. We are fully convinced, that should the same steps we have taken, be followed up by our brethren in all the counties in England, we shall not only at once be delivered from our embarrassment, but our resources will be so much furthered as to enable us to extend our efforts. We would advise all that may be disposed to embark in this good work, to have printed circulars sent to all the congregations in the county, allowing themselves sufficient time in each town, so as to be able to make personal applications to individuals, and after such applications to preach and, if they can, obtain collections. Personal applications will prove the most productive, and will afford an opportunity of conveying information to many individuals who are not in the habit of attending our places of worship, where information is generally communicated.

We trust that the zeal of these worthy brethren will provoke very many, and that the privilege awaits us of recording many such instances of affectionate and successful zeal on behalf of the Society.

WALLINGFORD, BERKS.

On Sunday, October 15, 1821, the Seventh Annual Meeting of the Wallingford Auxiliary Baptist Missionary Society, was held at Wallingford. Three Sermons were preached on the occasion; two by the Rev. John Chin of Walworth, and one by the Rev. Joseph Tyso. The collections and subscriptions amounted to £28 10s. 6d.

Foreign Intelligence.

BATAVIA.

From this station—important, not merely on account of its numerous resident population, but as maintaining commercial intercourse with the whole of Eastern Asia—we have lately received letters, dated in July last. In reference to the scene of labour in which he has now been engaged upwards of seven years, Mr. Robinson observes:

"The time is come, when I much need a fellow-labourer: my work increases, and my strength diminishes. I do not say, that there is a great door open, but it is high time for us to attempt something on a larger scale, and to make, if possible, a regular and well-directed attack on Muhammedanism. We must, if you will assist us, make a strenuous effort to establish schools; we must go all round the country, where the Malay language is spoken, and preach and disperse religious tracts. Other tracts must be written; school-books, and books containing the first principles of useful knowledge, must be prepared and circulated; and, in short, every effort must be made to enlighten the public mind, and to prepare the way of the Lord. Muhammedanism is, I believe, Satan's strongest fort; and our post seems to be on the most impregnable side of that fort. We must not expect an easy victory; the siege will be long, and success will long appear doubtful; some of us shall most likely die in the attempt, but others will live to hear the shout of victory."

In describing the manner in which he has lately been occupied, he modestly remarks:

"What I have done during the last three months will not appear much, though I have been constantly employed. I commenced writing a short dissertation on Malay orthography, but as the subject was an exceedingly difficult one, I could proceed but slowly; however, I have collected a few rough materials, and I must, after a time, think of shaping and arranging them. Something of this kind is very necessary, in order to elucidate, to our Missionary brethren, the principles of this very difficult orthography: for it is to

be regretted, that there is no work extant, which is sufficiently full on the subject. While writing remarks for this dissertation, I discovered many errors in my Spelling Book, though I had really bestowed much labour upon it, so that I have been obliged to revise and correct the whole, and have it re-copied. I have also made a rough, and rather free, translation, of the Muhammedan History of Abraham, from Malay into English. This I intend to revise and forward to the Society. It is a childish story, but it may perhaps be of some little service in the hands of the Society. A few extracts from the Muhammedan History of David, also translated from the Malay, finish the productions of my pen for the last quarter. These extracts I shall inclose in the present letter, leaving it to the discretion of the Society to dispose of them as they think proper.

"I apprehend that extracts from Malay Books may be useful, and therefore intend to turn my attention a little to that subject.

"I have continued to preach as usual, without any interruption from sickness, though I cannot boast of good health. On the subject of success I can say but little: one or two incidents, however, may be worth mentioning. A young man of hopeful piety has joined our praying friends. About a year ago, he lived without any serious thoughts of religion, and did not even attend worship. We have now seven persons, besides myself, who engage in prayer at our prayer-meetings, in regular turn. The Chinaman mentioned in my letter to Dr. Ryland, of April last, who burnt the appendages of his paper god, now lies very ill, and is not likely to recover. Previously to his illness, he had for sometime absented himself from worship; but one Sabbath-day, being taken suddenly ill, he became quite alarmed, and sent for The'an to visit him. The'an and Mr. Diering went the same day, and I called on him the day following, and have continued to visit him once, twice, or three times a week ever since. I am in doubt as to the state of his soul, but am not destitute of hope. I pray with him every time I visit him, and he seems desirous of obtaining mercy, and believing on Christ. He says, and I really believe him, that he has not the least confidence in any of the Chinese idols. He tells me that he prays, and I have no doubt that he attempts it; but still his mind appears very dark, and I fear he has no correct ideas of the deceitfulness of his own heart; it is however affecting, and a little encouraging, to hear a poor idolater, while lying on a sick bed, in prospect of death, say, 'I know that none but Jesus can save me; I pray to him, and I will die under his feet.'

"An old Portuguese woman died lately in Batavia, of whose conversion I have but little doubt. She lived till old age in sin and ignorance, but began, something less than a year ago, to attend Malay worship, when, there is reason to hope, the Lord opened her eyes, and taught her to flee from the wrath to come. From the time of her first attending she was a constant hearer, till she was confined at home by her last illness. Asking her one day whether she was afraid to die, she replied, "I have been a great sinner, and when I think of my sins, I am afraid; but when I think of the death of Jesus, I have hope." An old man, who has been my host at Tugooh, during the six years that I have been in the habit of visiting that village, now lies ill, and probably will soon go the way of all living. I visited him yesterday; he talks like a Christian, and I hope that he does depend on Jesus Christ alone for salvation. An old China-woman has lately expressed a wish for instruction; and as she is ill, and not able to attend worship constantly, I have appointed every Friday evening to go and instruct her at her own house. She seems to have no faith in the Chinese gods; and to tell the truth, I fear she has no serious concern about her soul; but I intend to visit her a little longer, in hopes of doing her good."

The following summary view is given of the visible effects which have resulted from his labours during his residence at Batavia. Our readers will feel the force of the interrogation with which it concludes.

"We have now, at Batavia, four members, who have been baptized in Java; and we have besides them, five men of hopeful piety, who pray in turn at our prayer-meetings. There are also a few women, who seem to be pious; and two persons, if no more, appear to have died in the Lord; to say nothing of a poor Chinaman, who says he will die under the feet of Jesus. Add these together, and you will find them more than ten, the number for which Sodom might have been saved; and shall Java then be rejected?"

The following extract from the Mahommedan history of David, mentioned by Mr. Robinson, will

give our readers some idea of this curious Oriental production.

One day the children of Israel came to David, to request him to show them how the judgment will be conducted on the day of resurrection. David said, "Very good! come to me at some festival, and I will show you." About this time a very difficult cause was brought before David. A woman was accused of stealing an ox, and killing it for food. The woman pleaded, that she was ready to die with hunger, and that the ox came to her of his own accord, and said, "Kill me, and eat me, for I shall make excellent food for you." David seemed satisfied with this apology; but the owner of the ox was not; and he strenuously demanded justice. At this time Gabriel appeared to David, and said: "Command all the children of Israel to assemble to-morrow on the plain, that they may see a specimen of the judgment, which will take place at the day of resurrection." Accordingly the people assembled on the next day, when David ascended a pulpit, and the woman, with the owner of the ox, were brought before him. In the first place David read a verse from one of his Psalms, which produced universal silence; all listening to his voice. He then addressed the owner of the ox, saying, "Do you remember, that on the day you left *Sham tor † Mesir, you entered into the service of a chief, who was travelling with five hundred loaded camels, and that you drove the camels into a plain, where you murdered their owner, and buried him in the sand; and that you proceeded into Mesir with the camels and merchandize, where you remained forty days, and afterwards returned to Sham, and told the children of Israel, that the property which you brought with you was all your own? Thus you made yourself a great man in the earth; and your riches have continued to increase until this day. Now the man whom you murdered was the husband of this woman, and the father of her two children." When the owner of the ox heard this speech, he denied the charge, saying, "I never murdered a man in my whole life, nor did I ever take any one's property." His hands immediately cried out, "O prophet of God! on that day we cut the man's throat;" and his feet said, "O prophet of God! we buried him in the sand." Thus his limbs bare testimony against him, and his mouth could say nothing more in his defence. In this manner will God judge men in the day of resurrection, when their mouths will be shut, and their hands and their feet testify concerning their deeds. David then ordered the robber's head to be struck off, and stuck upon a pole, and all his property to be given to the woman whose husband he had murdered.

* Syria. † Egypt.

SAMARANG.

THIS station, which affords much greater facilities than Batavia for intercourse with the original inhabitants of Java, has acquired a mournful interest in the history of our Society, as being the spot on which one faithful Missionary resigned his life in the service of his Lord and Master; and another became so enfeebled by sickness, as to be compelled to relinquish the work in which his heart delighted, and return to die in his native land. Mr. Bruckner, our surviving Missionary there, has deeply felt these bereaving Providences, but steadily perseveres in his efforts to make known to these poor benighted heathen and bigoted Musselmen, the way of salvation. Besides the translation of the New Testament, which, it appears, has advanced to the end of Colossians, he is constantly engaged in visiting the surrounding villages, to converse with the inhabitants. We have lately received his Journals for June, July, and August last, which furnish some interesting particulars respecting these labours. Our readers will kindly make allowance for Mr. Bruckner's want of thorough acquaintance with our English idioms.

July 4.—The other day I went to the town of the Chinese, among whom I had formerly distributed a number of books; such as New Testament Tracts, Catechisms, &c. I went into several houses, to have conversation with them on religion. I came to some place where I heard dreadful groanings, like a person under the heaviest burden of affliction; but those who were near to it, were not at all concerned about it. I asked them what it was; and was informed that there was a dead person in the house, who was bewailed by those groans. I embraced the opportu-

nity to remind them of their own death; but as this matter did not seem worth their attention, I began to speak about the resurrection of the dead. This was matter of laughter for such wise people as they imagined themselves to be. I asked them whether they thought it impossible for such a mighty God, who had made heaven and earth, and all in it, to raise the bodies of the dead. By this they were quite silenced. I spoke farther on the Gospel truths to them, and they seemed to listen with attention. Shortly after, I went into some Javanese village. The head man of it appeared soon to bid me welcome. I soon began to turn the conversation on religion, especially as I observed his fasting. I soon came with him on Jesus Christ, and the redemption by him. I asked him whether he and his people would like to know and hear something more of the Gospel. He told me, that old and steady people did not like to hear of Jesus; yet I did not hesitate to tell him who Jesus was, and that salvation was to be had in no other than alone in him; yet he took all I mentioned to him in good humour.

A short time ago I went up the country, about three miles distant. Entering a small village, I met several persons. I began immediately to address them on the subject of religion; this seemed rather strange to them, that a European should have such a discourse to them. They listened with so much attention, as if they would swallow my words. I told them, that God thus loved the world, that he had given his only begotten Son, &c. &c. By and by arrived a Chinaman, who lived in the same village, who by his always living among the Javans, had some clear notions about the only and true God; neither did he seem to be guilty of idolatry. I spoke especially to him of the way of salvation by Jesus Christ: all was new and strange to him, and matter of astonishment. He asked me several questions in the presence of the others, which I answered and resolved to him with the greater pleasure, as I saw their attention. Night drawing near, I was obliged to bid them farewell for the present; they thanked me very heartily for the conversation with them.

Further: I went into another village in the neighbourhood of Samarang; after conversing with a man who seemed to be very rigid in his religious tenets, I went farther on to some other house. There I found a man, who listened very attentive to that I told him of God's way of saving sinners who believe in Jesus. As he was a Musselman, he had certainly heard of Jesus's name; but that remission of sin and God's grace were obtained by faith in him, was strange matter to him. He expressed himself, that he felt the truth in his heart of that I had told him, that he was willing to follow my words, and very anxious to know more about it. Knowing these eastern deceitful assertions, I reminded him of God's omniscience, who penetrated, with his all-seeing eye into our hearts, and that the sincerity of our hearts was very pleasing to him. He asked me several things about his religious ceremonies, such as fasting, (which he just kept,) &c. which I answered with the utmost caution, not to give any offence or raise prejudice, told him merely, that it hardly could be called fasting to abstain from food and sleep at day-time, and to indulge at night as much as they liked. I visited him shortly after a second time, though he did not appear so anxious to me as the first time about the way of salvation; yet he maintained that he was very willing to listen, approving at the same time all I said to him.

Another day I went to some village, where I intended to converse with the inhabitants on the Gospel. After they had related to me a number of things respecting their lands and houses, &c. I told them that it was not merely necessary to care for the body, but especially for the soul; and in order to bring it more home upon them, and to introduce the Gospel to them, I asked what they thought would become of their souls hereafter. They replied, this question was too deep for them, as they never had troubled their minds with such things. I expressed that I pitied them very much. In the mean time some had gone to call the priest of the village, who soon arrived: he was an old venerable looking man. I asked him whether he could read and write? He replied, he could read a little, but write he could not. I entered in a conversation with him on religion, in the presence of the people, who were staring at us, as if they heard something quite new. I spent a very pleasant hour with them. I hope to visit them as often I can. I must observe that the people higher up the country are far less acquainted with the particular tenets of the Mahometan religion, though they are called Musselmans, than the people along the sea-shore, and are therefore the fittest subjects for the Gospel, as their prejudices are less. Thus I might entertain you with a number of things of that kind; but I fear I have been already too prolix.

On Sundays I have regular preaching in Malay to a few poor people, who profess themselves Christians. Though I see that the number of hearers does not increase, I will not give it up as long as there are two or three. An old man amongst them,

who had regularly attended, was sick, that he could not come; I visited him in his house, reminding him that of which I had spoken repeatedly to them, namely, of our salvation in Jesus Christ, as we were all miserable and lost sinners without him. He replied to me with tears in his eyes, that he was *no sinner*. You may suppose that I would rather have heard such a language with tears without that *no*. Though I suppose he had lived all his life-time in whoredom, he was still so self-righteous. I asked him whether he was not called a Christian. Yes, he said. Now, I said, if you, being called a Christian, have not loved Jesus Christ with all your heart, and expressed this love by living according to his precepts, then you are a great sinner, though you, perhaps, have not committed murder and theft. This put him to silence. After recommending him to think about these things I had spoken to him about, and to pray to God for light and assistance, I left him this time.

With my attempt of translating the New Testament into Javanese, I am come to the end of Paul's Epistle to the Colossians. I have also begun the revision of the Gospel of Matthew, to adapt it more for the use of the natives. I wish some part of it could be printed for the distribution among the Javans; but before this can be done some time will elapse, as the types not yet have been cut. I had lately a short visit by Mr. Ward from Bencoolen, and he has taken several copies of the Javanese character with him in order to cut them there in case the Society at home have not yet done any thing in it. I suppose that work could be done in Bencoolen as well and even as cheap as at home, provided Mr. Ward is supplied with materials for it; these I think he has requested from the Society. I hope his request may be granted, that we might get a fount of Javanese types; though it is doubtful whether a printing-press will here be permitted, as my request to government for it has not yet been answered.

SUMATRA.

THE expectation expressed in our last Number, has been realized, and we have now the pleasure of laying before our readers a connected statement of the proceedings of our friends on this island, from the period of their leaving St. Helena, till the month of October last.

A joint Letter from Messrs. Evans and Burton, to the Committee, dated Bencoolen, June 24, gives the following Account of their arrival.

You are, no doubt, acquainted with every thing necessary to be communicated relative to our voyage as far as St. Helena, through the medium of letters addressed by us to Dr. Ryland and Mr. Dyer. It now remains for us to inform you, that we sailed from that port the 12th of April, after having experienced great kindness from several of the inhabitants, especially Mr. and Mrs. Vernon. Our passage from St. Helena to Bencoolen has been very pleasant, though somewhat longer than we expected: but in taking a retrospect of the manner in which we spent the time, we hope it was not altogether lost. Through the tender mercy of our heavenly Father the health of our dear wives was much better than during the former part of our voyage, so that we had more time at our disposal. This was principally employed in going among the sailors—talking to them respecting their eternal interests, and distributing tracts—and teaching in our cabins those who could not read. There were not, we believe, more than three or four unable to read that did not come to be instructed, and two of these were foreigners, who could read the Word of God in their own language, but had it not. We have the satisfaction to state, that the progress made by these men was pleasing and rapid; and we have the authority of some of the officers to say, that there was an evident alteration in their deportment; and from our own observation we can assert, that reading the Bible and religious books was much more frequent, and swearing much less common throughout the ship's company. We wish it were in our power to say more than this, but it is not, though of some we would fain hope well. The respect and kindness of the captain and officers were uniform through the voyage; and from two gentlemen in the civil department of the company's service, who were passengers from St. Helena, we received much friendly attention.

We came to an anchor in Bencoolen roads the 9th inst. and by a boat which came on shore the same afternoon, sent our letters of introduction to the Governor and the Rev. Mr. Winter (the Chaplain), but were disappointed in hearing that Mr. Ward was not here. The next morning we received an intimation from Sir T. S. Raffles, that he would be glad to see us on shore as early as convenient, assuring us that preparation was made for our immediate accommodation. Shortly after, Mr. Winter came on board to see us and invite us to his house, until we

could comfortably remove to a permanent residence. He informed us that Mr. Ward had left for Batavia several months ago, with the intention of returning very soon, but that nothing had been heard of him since; that he had purchased a large house before his departure with a view to a Mission establishment; that the press was there, and that the Governor had given directions for the house to be prepared for our reception.

We all left the ship with Mr. Winter as soon as our baggage could be got ready, and landed about four o'clock, when we proceeded to his house, where we met with the truest hospitality, and received the kindest and most christian attentions from himself and Mrs. W.

On the morning of Monday, the 12th inst. we accompanied Mr. Winter to Government House, when he introduced us to Sir T. S. Raffles, with whom we had a short, but pleasant, interview. He received us in the most friendly manner; welcomed us to the settlement, and told us our exertions were much needed; that there was a wide field of usefulness open before us, and that he would facilitate our endeavours as much as possible.

We have seen Sir Stamford twice since we first waited upon him; and understanding that Mr. Ward had written to England by his request, respecting Missionaries for this place, and being informed that he said one would be sufficient, we ventured to ask the opinion of his Excellency, under an apprehension that we might receive instructions to separate. We were induced to do this to prevent incurring any unnecessary expence in our establishment. He was pleased to express a hope that neither of us would remove, and said he had written to Dr. Ryland, requesting him to send as many as he could; adding, that there should not be less than two or three at any place to render their labours effective, much less at Sumatra, where there are no fewer than three millions of souls perishing in the vortex of ignorance and misery, while none of them are strongly prejudiced in favour of their false religion, and by far the greater part of them entirely destitute of all ideas respecting any. He informed us, that the inhabitants of a small island near the coast, called Pulo Nias, to the number of a hundred thousand, had very recently sent to him to inquire of what religion they should be. He referred us to the Native School already established here, in which eighty children are instructed in reading and writing the Malayan language, and said he wished them to be universal in the island. In fact, Gentlemen, the prospect he opened before us, and the work which he laid out for us to do, were such as gladdened our hearts, and would, we hope, those of any Missionaries of Jesus Christ.

With respect to the climate, it is certainly as healthy as any in India; and though Fort Marlbro' lies low and near the sea, it is continually refreshed by the sea and land breezes, which render the heat very tolerable in the house during the day, and out of doors it is quite pleasant in the morning and evening.

Our brethren then proceed to express their concern at finding that every article of provision and wearing apparel is exorbitantly dear, and to suggest that the expense might be considerably lessended, by occasional supplies being sent out from this country.

(To be continued.)

Contributions to the Baptist Missionary Society, from February 1, to March 14, 1821, (not including individual Subscriptions.)

FOR THE MISSION.	£	s.	d.
Little Wild-street, Female Auxiliary Society, by Miss Gale	16	9	1
Ailie-Street, Female Auxiliary Society, by Rev. W. Shenstone	5	0	0
Kent Auxiliary Society, by T. Brindley, Esq. Treasurer	31	11	6
Worsted, Collection, by Rev. R. Clark	18	18	9
Northern District of the South East Welsh Baptist Association, by Rev. John Evans	10	14	0
Newcastle Auxiliary Society, by Mr. J. L. Angus	156	4	9
Hemel Hempstead, Female Auxiliary Society. by Rev. J. Clark	10	12	2
Clapton, Pædobaptist Friends at, by Mr. S. Conder	4	4	0
Shipley, Subscriptions, by Rev. I. Mann	7	10	6
Dunfermline, N. B. Ditto by Mr. Dewar	6	18	6
Lyndhurst, Collection, by Rev. J. Saffery	4	4	3
Frenchmore, Ditto by Ditto	1	17	6
Produce of 100 Pocket Books, presented by a Female Friend in Ireland	11	11	3
Sussex, Baptist Association, by Mr. Dicker	5	0	0
William Baldock, Esq. Malling, near Lewes	5	5	0

FOR NATIVE SCHOOLS.

	£	s.	d.
Lyme, Half-years Subscription, for a Female Hindoo School, on the British and Foreign System, conducted by Mrs. Rowe, at Digah 7 10 0			
A Friend 2 10 0	10	0	0

EXTRA COLLECTIONS AND DONATIONS.

Lion-street, Walworth, Rev. John Chin	9	6	4½
Eagle-street, Rev. Joseph Ivimey, Two-thirds of a Collection, one-third being appropriated to the Irish Society	20	16	0
Addition to the Collection at Burton-street, by Rev. John Edwards	0	12	0
John Gurney, Esq.	10	10	0
William Sabine, Esq. *Islington*	10	10	0
Joseph Bradney, Esq. *Clapham*	10	10	0
E. C. *Enfield*	15	0	0
Mr. John Cowell, *Ware*	5	0	0
Bromsgrove, Collections, by Messrs. Scroxton & Thomas	9	0	0
Newark, Collection, (with Subscriptions, £3 1s.)	12	13	6
East Kent, by Rev. W. Giles & T. Shirley:			
Ashford	8	10	7
Bethersden	3	10	0
Broadstairs	7	1	0
Canterbury	16	19	0
Cranbrook	9	3	4
Deal	6	2	6
Dover	5	10	0
Eyethorn	13	0	6
Folkstone	6	0	0
Lamberhurst	6	6	4
Marden	6	5	8
Margate	17	0	0
Ditto, Gleanings by Mrs. Atkinson	5	0	0
Ramsgate	4	15	0
Rye	11	0	0
Sandhurst	11	14	7½
Smarden, Mr. Coppins ..	5	0	0
Ditto, Bell Chapel ...	2	4	6
St. Peter's	5	0	1
Tenterden	6	6	0
Wadhurst	2	5	0
	158	14	1½
West Kent, by Rev. G. Atkinson, J. Exall, and W. Groser:			
Bessels Green	12	0	0
Boro Green	2	8	1
Chatham	40	5	0
Crayford	5	0	0
Dartford	8	17	0
Eynsford and Foot's Cray	33	0	4
Greenwich and Deptford	29	7	0
Lenham	4	2	0
Lesness Heath	3	0	0
Maidstone	20	8	0
Milton	3	0	0
Queenborough	3	2	4
*Sevenoaks	20	2	6
Ditto, General Baptists	2	3	10
Sheerness	9	3	2½
Tonbridge	1	5	0
Tonbridge Wells	10	0	7½
Woolwich	12	0	2½
West Kent	219	5	1½
East Kent	158	14	1½
Total for Kent ..	377	19	3

* This sum was noticed in the Herald for last month, but forms a part of the money collected in the County on this occasion.

*** We are obliged to content ourselves, for the present, with the above general notice of these very liberal Collections. The names of individual Subscribers will duly appear in the next Annual Report.

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mrs. Westland, of Boston, for nine Volumes of the Baptist Magazine, and Vol. II. of the Periodical Accounts, conveyed by Mr. S. Marston.

Our friends in North Wilts and Gloucestershire are respectfully informed, that the Collections made by Mr. Saffery, a few months ago, are included in the amount published in the last Herald, as received from the Hants and Wilts Society. In future, it is intended to acknowledge the Collections as they respectively come to hand.

The donation of £10, entered last month, as from a Friend by Dr. Stuart, was presented, as we have since been informed, by Mr. Paxton, Berwick on Tweed. The Subscription accompanying it will be duly noticed in the Report.

The Editor gratefully acknowledges the kindness of several friends in different parts of the Country, who have furnished him with copies of No. VIII. of the Periodical Accounts, in consequence of the notice in the last Herald. He begs, at the same time, to repeat his request, that letters on Mission business may be addressed, not to his residence at Battersea, but to the Society's House, 9, Wardrobe-place, Doctors'-commons.